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HOW CHRIST TAUGHT RELIGION.

One of the most prominent features in Our Lord's teaching is His constant practice of drawing lessons of the highest import from things with which His hearers are familiar. The Gospels abound in analogies, metaphors and allusions to facts or objects that had been known to the people from childhood but had never, until the Master spoke, given out their full meaning. "He spoke to them this parable;" "He spoke by a similitude"—are phrases that recur in nearly every chapter. At times the parable is narrated in great detail; but again different comparisons follow one another in quick succession, as though Our Lord desired to convey His meaning in terms appropriate to the various capacities of those whom He taught. The Gospel of St. Luke is particularly instructive in this respect; but in the other Gospels also the parable occurs frequently, and in St. John's Gospel some of the best illustrations of Our Lord's practice are given along with many passages that follow the literal form. In some cases the parable is explained at once, *e. g.*, the sower went forth to sow his seed; in other cases, the story is told without paraphrase or comment, as though Our Lord intended that His words should sink quietly into the minds of His hearers and set them to pondering the lesson He had taught.

As it is essential for all Christ's followers to lay hold upon the truths which these parables unfold, so it is necessary for

the Christian teacher who has the duty and the privilege of making the truth known, to consider well the manner of teaching which Christ employed. It is not sufficient that we admire the beauty, the simplicity and the variety of the lessons which He draws from nature; it behooves us to study with care the deeper significance of His method in order to make our own teaching more vital and to imitate the Master in the spirit no less than in the letter.

In His infinite Wisdom, Our Lord knew perfectly the nature and purpose of each created thing. "All things were made by Him; and without Him was made nothing." As St. Thomas teaches, the mind of God contains from eternity, not merely a general idea of the universe, but an absolutely clear and distinct idea of each thing that was to form a part of the universe. Furthermore the Angelic Doctor declares that God foreknows each thing as an imitation of His divine essence; and because no creature can adequately copy the infinite Original, the world is filled with a multitude of things each representing more or less perfectly, yet always imperfectly, the thought of the Creator. The law of imitation is thus seen to be the fundamental law of Nature since it is involved in the very fact of creation. And because by virtue of this law everything, however lowly in the eyes of men, is the realization of a divine idea, it possesses in its own degree a worth which only its Maker can fully comprehend. "And God saw all the things that He had made, and they were very good."

From the beginning men had gleaned some knowledge of the world about them. They had noted the qualities, the behavior, the utility of at least those things with which they came into daily contact. They could not but observe with attention, perhaps with admiration and fear, the more conspicuous phenomena of nature, the succession of seasons, the movements of the heavenly bodies, light and darkness, rain and snow, the growth of plants, the flight of birds, the habits of the various animals. In particular, they were acquainted, by the very fact of their social existence, with family ties, with their own occupations at home and in the field, with the manifold

relations, customs and observances which made up their public life.

After the first crude speculations had given way to more accurate observation and more rational explanation, men penetrated somewhat more deeply into the heart of reality. They discerned the causes which accounted for the facts. They formulated some of the laws of Nature and, in a few cases at least, they came to recognize the supremacy of the ideal and invisible world over that which appeals to sense. Their philosophy led them even to a notion of the divine First Cause; but at best it was a shadowy notion and it was the possession of exceptional minds. The great mass of mankind were content with Nature for its own sake; its higher significance escaped them. And yet, as St. Paul declares, "the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made; His eternal power also and divinity" (*Romans*, I, 20). It was only the Naturalism and Agnosticism of the pagans that prevented them from using the facts of nature as a means to learn the "invisible things" of Him who had made Nature and established its laws.

How different the insight and the interpretation of Our Lord! For Him each thing has a meaning not only because its outer form is pleasing to the eye or its uses indispensable to man, but also and chiefly because it is the expression of a divine truth. Each is an object of the Father's providential care: "Consider the lilies how they grow Now if God clothe in this manner the grass that is to-day in the field and to-morrow is cast into the oven; how much more you, O ye of little faith." "Are not five sparrows sold for two farthings, and not one of them is forgotten before God fear not therefore; you are of more value than many sparrows." Had they who heard these words been men of great faith and not of "little faith," there would have been no need of the reproach which Our Lord's questioning implies: they would have seen with the eyes of faith the meaning of these natural facts and would have learned to trust lovingly in God's all-ruling providence.

It is noteworthy that Our Lord at times frames His teaching so as to answer or reprove what is in the minds of his hearers, *e. g.*, the Pharisees. He does not always wait for an expression of their thought in words, but, reading their inmost soul, He at once casts in the form of a parable the lesson which they need and deserve. With His own disciples He deals now and then in the same way: "and there entered a thought into them which of them should be greater. But Jesus seeing the thoughts of their heart, took a child and set him by Him." In other words, Our Lord knew thoroughly the capabilities, tendencies, motives and weaknesses of each mind to whom He addressed His teaching. He knew just what form and measure of truth His hearers could take up and assimilate. Above all, since He willed that His heavenly teaching was not simply to be lodged in their minds as a system of ideas but was to have its effect upon their lives, He knew perfectly what sort of instruction would lead them to the right kind of action.

It is clear, of course, that Christ with His full comprehension of the truths of salvation, might have expressed these truths in numberless ways. He might have presented them in the most exact formulae of which human speech is capable. Or again, since He "enlighteneth every man that cometh into this world," He might have let the truth in its effulgence shine directly upon the souls of His disciples, thus vouchsafing to them a purely intellectual intuition of His meaning. And it is also certain that He could have taught them in vision as He did teach the three on Mount Tabor, and as later He taught St. Paul. All these and countless other means which are beyond our surmise, were equally at His disposal and could, if He had so willed, been effectually employed. Yet His usual practice was quite different.

What that practice signified will now readily appear. Our Lord had come to impart supernatural truth. He willed that it should enter into minds whose limitations He clearly understood. As the Author of Nature, He knew best how far the things of the visible world could and should be made to convey to finite minds His lessons of infinite wisdom. That, as a matter of fact, He did choose these things is in one sense the

greatest of all His lessons; for it is the lesson that enfolds and pervades all the rest. It is the continuation through His teaching of the divine principle that is set forth in His Incarnation. In becoming man, the Son of God indeed lifted our humanity to an infinitely higher plane than of right belonged to it; but He in no wise diminished the majesty and sanctity of the Godhead. Similarly, when He clothes the truth of the kingdom in metaphor and parable, He does not in the least degree lower the sacredness of those truths nor render them less supernatural. On the contrary, He elevates each finite material thing upon which His parable turns, by using it as a vehicle of His heavenly teaching. If all these things had been long before endowed with a figurative meaning by philosopher and poet, that meaning did not transcend the range of natural fancy or thought. And such truths as were thus symbolized, whether speculative or moral, were after all but the products of human reflection. Only the Divine Teacher could reveal the supreme significance of Nature and its laws, because He alone could know the true relation between His works in the natural order and His supernatural dealings with man.

One might suppose that for so high a purpose Our Lord would have chosen the grander objects in Nature—those sublime aspects of creation which impressed the Psalmist when he cried out: "The heavens declare the glory of God and the firmament shows forth the work of His hands;" or those unusual phenomena such as the appearance of the star that led the Wise Men to the stable at Bethlehem. That these objects and events of the larger cosmic order have the profoundest lessons to teach us, no one can doubt; nor will any one question that Our Saviour knew fully what those lessons should be. Yet almost invariably it is the homely thing, the thing that lies right under the eyes of the people, that He prefers. For His aim is not to adorn His own discourse, but rather to bring its content into the minds of his hearers as something permanent. Once He has associated, in their thinking, some supernatural truth with the facts of everyday experience, the recurrence of those facts must call to mind His teaching. With every subsequent observation of the natural object, the lesson

He drew from it will come back and at each revival will gain new force. The fisherman cannot look at his nets, nor the shepherd at his sheep, nor the husbandman at his fig-tree and vine, without seeing in memory the face of the Master and hearing the Master's voice.

To minds thus trained the harmony between God's teaching through Nature and His teaching by means of revelation was so clear and, one might say, so inevitable, that any thought of a "conflict" must have been impossible. It would have availed the sophist but little to dilate upon the warfare between religion and science in the hearing of men who had learned in the school of Christ how to read aright the book of Nature. Nor would such men have been persuaded that reason and faith were irreconcilable, once they had found all truth united in the teaching of Christ.

A favorite theme of unbelief at the present time is the so-called antagonism of revealed truth and the findings of science. This is pointed out by arguments of various kinds some of which are intelligible to the learned only while others appeal with considerable force to untrained minds. But all are inspired by the same purpose, and all attempt to weaken faith by holding it as far away as possible from truths of the natural order or by bringing it near those truths simply to show that it can never abide in harmony with them. Now whatever be the intrinsic value of those arguments, it is plain that they lose none of their persuasive force when they are presented to minds which have not been instructed, as were the disciples of Christ, to discern through the visible forms of Nature the invisible things of God.

These disciples no doubt had received in their youth religious instruction: they were familiar with the Scriptures of the Old Testament, with the precepts of the Law and with the worship of the Temple. They were men in years, with the matured judgment of adult life and with a certain restraint upon the imagination which experience imposes. And yet, in respect of the doctrines which Christ came to teach, they were children. Many of their ideas concerning the Messiah and His kingdom needed to be corrected. The commandment

to love one another, so essential in Christianity, was given to them as a "new commandment." And they were warned in express terms: "Unless you become as one of these you cannot enter the kingdom of Heaven." It is not surprising, therefore, that the prayer which Our Saviour taught them should begin: "Our Father who art in heaven."

The necessity of following Christ's example is more than ever urgent at this time when so much importance is attached to the study of nature. In our Catholic schools no less than in others, care is taken that the pupils, from the very beginning and through all the grades, shall become familiar with the structure and growth of plants and with at least the more obvious phenomena of animal life. By this means the power of observation is cultivated, a foundation is laid for more serious scientific pursuits and a love of Nature is inculcated. This also provides an excellent opportunity for leading on the mind to the consideration of God's wisdom, goodness and power. But if, as so often happens, the opportunity is neglected, the pupil as he grows older will most probably lapse into naturalism. He will come to look upon the world about him as a something complete in itself with no need of a Creator to explain its origin and the ceaseless operation of its laws. Should he retain his faith, this will be as a form of belief quite remote from his other knowledge and from his practical judgment. And it will sometimes happen that he finds himself perplexed in the honest endeavor to harmonize the results of science with the teachings of revelation. The conclusion, then, which forces itself upon us is simply this: the more earnestly Nature is studied, the more imperative is the need of drawing from Nature, as Christ did, the lessons of religious life.

This does not of course imply that we are to abandon those methods and practices which have stood the test of centuries, in order to adopt a scheme which happens to be the fashion of the hour. It is true that great progress has been made of late in analyzing mental processes and in tracing their development. It is also undeniable that some psychological conclusions have been applied with excellent results to the work of education. Every teacher knows the value of object-lessons,

the necessity of adapting instruction to the pupil's capacity, the importance of getting the mind to assimilate truth as the body assimilates food, the function of interest and imitation—and many other psychological principles which are now regarded as fundamental in educational methods. But it is not so generally known that these things are as old as the Church and Christianity. Where secular education has the advantage is in appropriating for its own purposes those very principles and methods which are so fully illustrated in the Gospel and in the liturgy. Unwittingly perhaps but none the less surely, modern pedagogy is reviving under new forms and technical names the use of parables and of lessons from nature which are essential features of Christ's teaching. It requires that thought shall be expressed in action, that images of the same object shall be gotten through various impressions of sense, and that the mind shall be duly prepared for the reception of each new idea. So far as it does these things, it is to be commended, for it is wise in its own interests. But it will certainly have a right to reproach us if we fail to employ with equal efficiency the method of Christ in teaching religion.

It need hardly be said that our Saviour's ultimate purpose was to impart those sublime truths which surpass the comprehension of human intelligence—the truths of faith. But in proportion as these are beyond the grasp of unaided reason, it is needful that the mind should be made ready to receive them and adhere to them with all its strength. Likewise, in teaching religion to younger children, the important thing is so to prepare all the faculties—sense, imagination, feeling and intellect—that when the will, assisted by divine grace, commands the mind's assent to revealed doctrine, those other faculties will be no hindrance but rather a help, to the act of faith. Thus prepared, the mind will accept unhesitatingly the exact formulation of doctrine in literal terms and the infallible definitions of the Church. Growing to manhood or to womanhood, the child will have been taught both to avoid "the profane novelties of words," against which St. Paul warns Timothy his disciple, and to "hold the form of sound words" as the same Apostle commands.

In the seventeenth chapter of St. Luke's Gospel, it is related that the Apostles, who had heard one parable after another from the Master, besought him saying: "Increase our faith." His teaching had already whetted their minds, making them eager both to know more fully what He would have them believe and to make their belief more steadfast. "And the Lord said: If you had faith as a grain of mustard-seed you might say to this mulberry tree, etc.," and thereupon He proceeded to teach them by means of a new parable. The very efficacy of faith, its significance and value, are thus made clear to the Apostles through a form of words which could not have been other than sound since it was chosen by the author and finisher of our Faith.

EDWARD A. PACE.

EARLY CHRISTIAN CHURCHES.

From various references in the Acts of the Apostles and other books of the New Testament we learn that an abrupt separation of the new religion from Judaism was not at all contemplated by the first preachers of Christianity. The 8,000 converts who, in Jerusalem, as a result of St. Peter's preaching, accepted Christ as the Messiah, were of Hebrew stock, and, consequently continued as before to attend the temple services. Two of the Apostles, indeed, Peter and John, by going to the temple "at the ninth hour of prayer," set them the example. St. Peter even preached to a large assembly from Solomon's porch, and St. Paul long subsequently is found explaining in the Jewish synagogues the significance of Christ's teaching.

Yet, even from the first there had been a partial separation of those Jews who believed in Christ from the rest of the nation. The former as Christians had "an altar" whereof they had no power to eat who "served the tabernacle" (Heb. XIII, 10), that is, the altar, on which was offered the sacrifice of the New Dispensation. Here was an essential act of worship of the Christians, which, apart from other causes, would eventually necessitate a complete separation of the adherents of the old from those of the new religion. For the moment, however, the Christians of Jewish descent continued to observe the prescriptions of the Mosaic code as well as those of Christianity. "They continued daily with one accord in the temple," and they met the difficulty of celebrating the Eucharist by meeting in private residences: "breaking bread from house to house." (Acts, II, 46.)

But all attempts at conciliation of the old with the new order were met by the chiefs of Judaism with bitter, determined hostility. St. Paul's efforts to convince the Jews he encountered in his journeys that Christ was the Messiah were mostly fruitless, while, on the other hand, among the gentiles he met his greatest successes. The converts from paganism,

indeed, at a very early stage in the history of the Church, became the dominant element; which fact, from the first century, is clearly seen in the oldest Christian monuments. In the Roman catacombs, for example, Gentile converts from noble families continued to follow the custom of decorating family tombs. The Church approved rather than objected; she merely substituted Christian subjects, drawn from the Bible, for the more or less idolatrous *motifs* of classic painting, and thus laid the foundation of Christian art.

In the construction of their separate places of assembly, in the third and fourth centuries, the Christians still continued to observe classic traditions of architecture. Leclercq, indeed, after a minute investigation of the sources, finds a rather vague "point of contact" between synagogues and churches,¹ but no more; the models of Christian churches were found in the structures, private or public, of the localities in which they were erected.

The first edifices in which the principal act of Christian worship, "the breaking of bread" took place, were the houses of certain converts in Jerusalem. The custom thus inaugurated of holding separate gatherings in the residences of those of the brethren spacious enough to afford accommodation for the Christians of a given locality was everywhere adopted. and the *domus ecclesiae* became the original type of Christian church. In Rome, for example, some of the most ancient churches (St. Clement, St. Caccilia, St. Pudentiana, St. Prisca), were erected on the site or formed part of private residences. Indeed the great mansions of the wealthy classes were admirably adapted for assemblies such as those of the first Christians. These mansions were ordinarily a combination of the Greek peristyle and the Roman atrium. The peristyle consisted of an open, rectangular court, surrounded on three sides by a covered colonnade, about which the apartments of the family were distributed. The Roman atrium was also rectangular, with a roof sloping towards a rectangular opening above the impluvium, a receptacle for rain water which stood

¹ Leclercq, *Manuel d'Archéologie Chrétienne* (Paris, 1907), I, 340 sqq.

in the center of the court. The rooms of the family were in this case also distributed around the edifice, and were separated from one another by partitions. Opposite the entrance from the street was the *tablinum*, corresponding with the Greek *prosta*, flanked by two rooms—*alae*—containing the portraits of ancestors.

The characteristic mansions of imperial Rome were formed by a combination of the Greek peristyle and the Roman atrium. This was effected in either of two ways (1) by introducing the colonnade feature of the Greek peristyle into the atrium, or (2) by the addition of a peristyle connected with the atrium by means of the *tablinum*. In the latter type of residence the peristyle became the center of family life, while the atrium, with its reception rooms, libraries and picture galleries, developed into a public room where business was transacted and family worship took place.

It was in private mansions of either of these types that the liturgical assemblies of the Christians during the first and second centuries, were ordinarily held. They were admirably adapted to the purpose. The atrium of a house of the kind described contained ample accommodation for a large congregation. The *tablinum* opposite the door was a suitable place for the bishop and clergy, the *alae* on either side may have been occupied by the deacons, virgins and widows, while the congregation were distributed according to sex in the covered spaces around the central open court. The future holy water font was a development from the impluvium in the center of the atrium, and the *cartibulum*, an ornamental stone table which stood in front of the impluvium, occupied the place corresponding with that of the altar in the later Christian basilicas.

But while the Christians of the first and second centuries appear generally to have held their meetings in the atriums of private residences, there were exceptions to this rule. The *Clementine Recognitions*, for example, which record the imaginary labors of St. Peter, contain interesting references to this

² Cabrol et Leclercq, *Dict. d'Archéologie et de Liturgie*, II, 532.

matter, which show the practice in Syria towards the end of the second century. A wealthy Christian named Theophilus is represented as having the large private basilica of his house consecrated as a church (*Recog.*, x, 71), in which an episcopal chair was placed for the prince of the Apostles (*Recog.*, x, 71). On another occasion, at Tripolis, the host of the Apostles, named Maro, offered a hall of his house capable of accommodating 500 people to St. Peter as a place to address the great concourse of people who wished to hear him (*Recog.*, iv, 6).

Thus, it may be said that the Christians of this period assembled for public worship in any convenient place owned by one of the brethren of a given community. The typical mansion of the time, however, was most frequently employed for this purpose, as is evident from its acknowledged influence on the earliest development of Christian architecture.

But there is good reason to believe that from the third century special edifices were in many places constructed for Christian worship. Even in the first age the Church enjoyed long intervals of peace during which, especially if the local authorities were of a tolerant disposition, the Christians could without difficulty erect churches. The decision of Alexander Severus (222-235) assigning a disputed piece of land for a Christian church is an indication of what could easily have become pretty general (*Lampridius, Alex. Severus*, 49). But we are not left merely to conjecture. Tertullian apparently alludes to a public church when he speaks of the home of "our Dove" as always erected "in high and open places" and facing the East (*Adv. Valent.*, c. 3). In 260 the Emperor Gallicenus, after the persecution of Valerian, restored to certain bishops a number of "places of religious worship." In the persecution of Diocletian numerous churches were destroyed; even the tolerant Constantius Chlorus carried out this part of his government program, while sparing the lives of Christians. In 303 a church was seized at Cirta in Roman Africa, and Lactantius tells of the destruction, by order of Diocletian, of a church in Nicomedia which stood on a rising ground in view of the imperial palace (*Lact., De mort. persec.*, c. 12). In Rome, according to Optatus of Milevi, there were in the third

century forty basilicas within the limits of the city,³ and in Asia Minor several of the basilicas (Birbinkilisse) are regarded as dating from the third century or as reproducing types of churches of the pre-Constantinian period.³

THE BASILICAS.

From these rather meager data it seems fairly well established that the Christians of the earliest period gave little attention to the form of the places in which they worshipped. They were content to take any edifice in a given locality that offered sufficient accommodation. In places, however, where the conditions were favorable they erected churches, in our sense of the term, and this development took place especially in the third century. Their legal disabilities, however, always existed, and they were never sure of the morrow: facts which no doubt had a strong influence in preventing an early development of an architecture bearing the ear-marks of Christianity. What might have happened had conditions been otherwise is indicated by the evident encouragement given by the Church to another department of art. The frescoes of the Roman Catacombs bear witness to the deep interest of the Roman Church authorities in the first efforts to create a distinctively Christian form of painting, and although no progress was made so far as regarded form in this art during the first three centuries, yet a multitude of excellent biblical subjects were portrayed in the crypts and chapels of the catacombs, which indicated what in better circumstances might be expected. But during this time little was possible in sculpture and architecture for the reasons above given. With the Edict of Milan, however, all changed (313). The Church now passed at once from the position of an institution regarded by the civil power with the greatest hostility to that of the highest favor. Her property, recently confiscated, was restored, and the resources of the em-

³ Cf. Wieland, *Mensa u. Confessio*, p. 75.

⁴ Strzygowski, *Kleinasion*, 159.

pire were placed largely at her disposal for the erection of edifices worthy of the cult of the Redeemer of mankind. Constantine himself, and his mother St. Helen, took the initiative in this respect, and their example was followed by the bishops generally. The chief cities of the empire soon possessed great churches which compared favorably with the civil edifices of the same epoch, though inferior to the structures of an earlier period, erected before the arts had entered on their decline. The great halls of private palaces were still in some few cases, as in that of the Lateran basilica given to Pope Sylvester by Constantine, transformed into churches. Pagan temples also were occasionally similarly adapted to the new worship, the most important example of which, though it dates only from the pontificate of Boniface IV (608-615), was the transformation of the Pantheon into the Church of Sta. Maria ad Martyres. But the greater number of Christian churches were entirely new structures, in the construction of which, however, the materials of the now disused temples were often employed.

The churches which thus came into existence in the fourth century were called by the name familiar at the time of "basilicas," from certain resemblances which they bore to the edifices known by this name which served as law courts, market places and for other purposes. The development of the Christian basilica was different, however, in the East and the West. The characteristics of the Western, or Greco-Roman basilica, were an atrium, which stood before the main edifice, an interior colonnade and a roof of wood; the typical Oriental basilica, on the other hand, was a vaulted structure, with a narthex in place of the atrium and towers flanking the façade. The Greco-Roman basilica was the kind more commonly adopted throughout the empire, except in Egypt, Asia Minor and Syria, where the Oriental type came into being. The atrium, however, was often wanting in the Greco-Roman basilica of the East, and even in the West, in the basilica of the Lateran, it did not exist.

THE GRECO-ROMAN BASILICA.

The typical Western basilica consisted of an oblong structure, enclosed on all four sides by walls of brick, and divided longitudinally by rows of columns into a central nave and two, four, or sometimes, though rarely, more side aisles. The central nave was twice the width of either aisle, and its walls, supported generally on columns, were elevated above the roof of the aisles to a height which admitted of their being pierced by windows which admitted light and air into the interior. This elevation formed the clerestory. The roof of the structure was of wood, either wholly visible from below, or concealed by a paneled ceiling. The number of entrance doors corresponded with that of the nave and aisles. At the extremity opposite the central door was the semi-circular apse, forming the sanctuary, which usually projected beyond the rectangular ground-plan of the edifice and was roofed by a half-dome.

This general plan was sometimes modified as in St. Peter's and St. Paul's at Rome, by a transept, suggested, perhaps, by the *alae* of the Roman house, between the apse and the nave, which thus gave the basilica a cruciform appearance. The great arch at the meeting point of the transept and the nave was known as the triumphal arch. The bishop's throne occupied the center of the apse, and on either side were the benches for the attendant priests. In front of the bishop was the altar, surmounted by a ciborium resting on columns.

Before the basilica proper was a square courtyard, the atrium, with a covered colonnade on all four of its sides; doors corresponding with the aisles led from the atrium into the basilica.

The type of edifice described was, as a whole, something new on its introduction in the reign of Constantine. Its name, we have seen, was borrowed from the structures for the transaction of business, the civil basilicas, commonly found in the cities of the empire. But the Christian basilica differed from these in several important respects. Speculation has long been busy in the effort to ascertain the influences to which we owe the

Christian basilica, and various theories on the subject have been submitted. The name at first naturally suggested its derivation, in its entirety, from the civil basilica, but closer observation showed that the differences between the Christian and the civil basilica were, perhaps, as important as their points of agreement.

The plan of the civil basilica generally adopted was that of a great rectangular hall, divided into several naves by arcades, which extended on all four sides of the edifice. Beyond the end colonnade were semi-circular apses for the use of the judges and their assistants in the transaction of legal business. The nave was elevated above the side aisles, and was lighted by clerestory windows.

From a comparison of this type of building with the Christian basilica it is evident that the nave, aisles and clerestory of the latter were influenced by the former. But it is also true that the Christian basilica converged towards the apse and sanctuary, whereas in the civil basilica the apses were completely cut off by the end columns. Here, therefore, was an important modification of plan: the Christian basilica rejected the end colonnades of the civil basilica. The central point of the former was the altar with its ciborium in front of the apse, and unlike the civil basilica the occupants of the apse were all, as the liturgical prescriptions demanded, in sight of the congregation.

The atrium of the Christian basilica, also, was unknown in the civil basilica, and is in consequence regarded as a reminiscence of the "house-church" of the period when Christians regularly worshipped in private mansions.

From these facts modern writers generally agree that the ground-plan of the Christian basilica follows in its main lines the plan of the Greco-Roman house, which the experience of three centuries had shown to be well adapted for the celebration of the liturgy. But, on the other hand, the naves and elevation of the Christian basilica were just as evidently modeled after the interior of such civil structures as the Basilica Julia and the Basilica Emilia of the Roman forum.

We have seen that the covering of the Western type of

Christian basilica was invariably of wood, sometimes quite open to the roof, but more often paneled. The adoption of the form of roofing in, for example, the Roman basilicas of the reign of Constantine can only be conjectured. For, contemporary with the old St. Peter's and St. Paul's was the civil Basilica of Maxentius, completed by Constantine, with a *vaulted* roof. This great structure, with its massive arch of brick and concrete, was architecturally a far better model than that adopted by the architects of the Constantine basilicas. Yet the superior constructional system of the civil basilica completed by Constantine was ignored in the erection of the religious edifices of the same reign, and many centuries were destined to pass before vaulted roofs would come into vogue in the Christian architecture of the West.

The most plausible reasons to account for these facts are haste and cost. Constantine undertook to accomplish a vast amount of building in his lifetime, both civil and religious. Solid constructions, however, are costly, as well as slow in coming into being. But the emperor was in a hurry and his resources were limited, the result being that his constructions were of inferior quality.

This haste and the need of economy probably explain the cheaper form of roofing of the Christian basilicas. Churches were urgently needed owing to the numerous accessions of new members to the now popular religion of the Emperor, and as the resources did not equal the demand inferiority of construction was the inevitable consequence.

The basilicas of the fourth century were not, therefore, fortunate as to the date in which they came into existence. The building art, like all other arts, had entered on a period of decadence, and the circumstances alluded to tended to make matters still worse. Yet the old basilica of St. Peter's, which survived the vicissitudes of twelve centuries, was in many respects a great edifice, and it was not without at least one new and interesting feature of importance. This was the employment of arcades resting on columns instead of the horizontal architraves on columns characteristic of Roman architecture. The arcades, however, were utilized only in the side aisles, the

colonnades of the central nave followed the general practice. This innovation was due to Oriental influences, and may have been directly adopted from the palace of Diocletian at Spalato.⁵

ROMAN AND ITALIAN BASILICAS.

The five principal basilicas of the reign of Constantine in Rome were those of the Lateran, the metropolitan church of the popes, St. Peter's, St. Paul's, St. Lawrence outside the walls and Santa Croce. The original Lateran church is said to have been the private basilica of the palace of the Laterani, which was given by Constantine to Pope Sylvester I. This was replaced in 897 by the present basilica, so that no trace of the primitive edifice remains. The first St. Paul's was of small size and was replaced in 386 under Theodosius the Great, by a large five-aisled basilica. This was restored in the fifth century by Pope Leo the Great (440-461) and the Empress Galla Placidia. Its site was the traditional spot venerated by the Christians of Rome as that which contained the *memoria*, or tomb of the Apostle of the Gentiles. It was almost completely destroyed by fire in 1823, and was replaced by the present St. Paul's, which is constructed on the same plan as the Theodosian structure.

The old St. Peter's, which was only removed in the sixteenth century, was, like St. Paul's, a five-aisled basilica, preceded by a vast atrium surrounded on all four sides by a covered portico. The Mausoleum of Hadrian furnished the columns of the atrium. The four rows of columns, twenty-two to a row, which divided the interior were surmounted by Corinthian capitals of Parian marble; of the columns themselves, unequal in size, some were of white Parian, others of African polychrome marble. The five aisles opened into the transept, in the center of which, before the altar, were the six marble columns (later twelve), carved with vine tendrils, brought from Greece by Constantine for the adornment of the basilica. The

⁵ Diehl, *En Méditerranée* (Paris, 1907), p. 26; Leclercq, *Arch. Chrét.*, II, 69.

altar stood above the *confession* or tomb of the Apostle, and was surmounted by a ciborium supported by porphyry columns. The ornamental columns, though perhaps not originally, were connected by an architrave, enriched with plates of silver and supporting candelabra. The triumphal arch and the façade were adorned with beautiful mosaics, and the walls of the nave, above the architraves, contained a series of representations in fresco, the subjects of which were drawn from the Sacred Scriptures.

In the Middle Ages the tradition grew up that the columns in front of the sanctuary had been taken from the temple at Jerusalem and to this fact is due their preservation in the new St. Peter's. The bronze *cantharus* or fountain which stood in the center of the atrium and two ornamental peacocks, are the only other remains of this historic basilica.

In the sixth or the following centuries galleries over the side aisles were introduced from the East into the Roman basilicas of St. Agnes, St. Lawrence outside the walls, St. Caecilia, and SS. Nereus and Achilles. This arrangement, though it seems to have existed in the earlier civil basilicas, was not adopted in the first Christian basilicas of the West; in Asia Minor one of the earliest examples of a gallery is found in a small basilica of Birbinkilisse (Asia Minor).

The Roman church that still best exhibits the distinctive characteristics of the Greco-Roman basilica is that of St. Clement. The basilica dates from the twelfth century, but it adheres closely to the plan of the fourth century basilica over which it is erected. St. Clement's is indeed a curious example of what Marucchi calls "monumental stratification." For underneath the actual basilica there still exists a three-aisled structure, regarded as that which St. Jerome mentions as the memorial of the third successor of St. Peter. The walls of this interesting monument are still adorned with frescoes of great interest, attributed to different periods between the ninth and the eleventh century. At a still lower level is a wall in *opus quadratum*, of the early imperial or the late republican period. One of the chambers of this floor was devoted to the cult of the Persian deity, Mithra.

The present basilica, like the ancient, is a three-naved church, each nave ending in an apse, preceded by an atrium with a cantharus.

The basilical type of church long enjoyed the almost exclusive favor of Western Christendom. The two famous basilicas of Ravenna, St. Apollinare Nuovo and St. Apollinare in Classe, commenced towards the end of the fifth century, are the best existing examples of the type outside of St. Clement's; in their decoration, however, these basilicas belong to the domain of Byzantine art. A peculiarity of the basilica founded by St. Severus (363-409) at Naples, as well as of the contemporary basilica of St. Paulinus at Nola, is that the apse is pierced by three arcades. The basilica erected at Nola by St. Paulinus was one of five churches which took the form of a star around the tomb of St. Felix, and contained five naves and three apses. The arcades in the main apse were closed by *transennae*, or perforated stone windows, through which persons in the new basilica could assist at Mass being offered over the tomb of the martyr. This arrangement existed also in the basilica of St. Sinforosa near Rome and in the basilica of St. Simeon Stylites at Kalat in Syria.

AFRICAN BASILICAS.

While in general the basilical plan was followed in Africa, yet the churches of this province had special characteristics, which were due to Oriental rather than Roman influences. The atrium, for example, a regular feature of the Roman basilicas, is of rare occurrence in Africa, and the transept does not appear at all. Instead of entablatures also, above the colonnades of the interior, the African church builders invariably adopted arcades, which rest directly on columns, or as in the Orient, on pillars. The basilica of Orléansville, consecrated in 324, is the only African basilica of certain date, but many others are regarded as of the Constantinian period. The basilica discovered in 1878 at Damous-el-Karita, for instance, was probably erected at this time. Its dimensions are quite large, 65 metres by 45, and the interior is divided into nine

naves by eight rows of pillars. This is one of the African churches with an atrium, which, however, is in the form of a semicircle, with a colonnade, and in the center of the curve a trefoil-form apse. One of the most important African basilicas was discovered at Tigzirt in Algeria. In front of the apse, connected with the nave by four steps, was a colonnade of three bays, supported on four couples of columns. The four columns of the ciborium, in the apse, mark the place of the altar, which, as no trace of it remains, was probably of wood. The basilica is especially rich in sculptured remains, about two hundred fragments of which, capitals, cornices, imposts, and the like, have been found. Imposts were frequently employed in Africa as in the Orient above the capitals in order the better to sustain the arcades; those of Tigzirt contain various symbolic sculptured figures: the prophet Baalam, doves, fishes, the monogram of Christ, and Daniel between two lions. The basilica of Tebessa is preceded by a square atrium, which is reached by a stairway of fifteen steps. It was dedicated to the martyr St. Crispin, whose tomb was probably in the trefoil-form chapel, flanked by four square chambers, off the right aisle near the entrance from the atrium. The aisles were surmounted by galleries, and on either side of the apse were two rectangular halls. The imposts above the capitals were adorned with symbols as at Tigzirt. Various other constructions were added at a later period, including a series of cells around the walls of the exterior and a baptistery before the atrium.

Thus in the Christian basilicas of Africa various influences can be detected. Like the basilicas of Rome, with some exceptions of vaulted churches in Tunis, the roofs were of wood, but in most other respects, though of inferior execution, Oriental methods of construction and ornamentation are in evidence. The form of the apse resembles that of the basilicas of Asia Minor, and, on the other hand, the idea of the sacristies which adjoined the apse was borrowed from the Syrian and Byzantine churches. The engaged column also, as in the basilica of Tebessa, and at Ksar-Tala, was a peculiarity of the basilicas of Asia Minor and Syria. These as well as various ornamental features were introduced into Africa after the re-

conquest (533) by Justinian when numerous churches were erected.

The two great basilicas erected by Constantine at Bethlehem and on the site of the Holy Sepulchre at Jerusalem belong to the Greco-Roman or Western type of churches. In his description of the latter, the most richly adorned of this Emperor's basilicas, Eusebius says that the tomb itself was splendidly adorned with columns of rare beauty. Next to this was an atrium of great extent enclosed on three sides by porticoes. The east side, facing the grotto, was formed by the basilica, the interior of which was divided by two colonnades and two rows of pillars. Galleries were erected over the side aisles; three doors opened towards the East, and opposite these doors was the "hemisphere," which arose as high as the roof of the church. Twelve columns, according to the number of the Apostles, having their capitals embellished with silver bowls of great size, presented by the emperor, surrounded the hemisphere.

From this description, obscure as it is in important details, a recent critic conjectures that the structure consisted of a rotunda, an inner court and a five-aisled basilica. The floor of the inner court was paved with finely polished stone, that of the basilica with marble. The exterior walls also were of "polished stones exactly fitted together"; the roof was covered with lead and the ceiling was adorned with elaborate gilt paneling.

THE ORIENTAL BASILICA.

Examples of the Western typical basilica in the East were, however, very rare. The Orient early produced a type of church, under the influence of its ancient architectural traditions, which differed from the Western type in several important respects. The special characteristics of this church architecture as noted above, were the employment of the vault, and the absence of the atrium, the place of which was taken by a narthex or vestibule. Probably the most ancient basilicas of this class are those of Anatolia which were photographed and

described by Smirnov and Crowfoot as recently as 1895 and 1900. The data supplied by these travellers forms the material of the remarkable study of Strzygowski, which has drawn general attention to the important place in the history of Christian architecture due to the basilicas of central Asia Minor.⁶ At Birbinkilisse (the thousand and one churches) the ruins of nine basilicas, an octagonal church, and a trefoil-shaped structure were discovered. As in the West the interiors are divided into a central nave and two side aisles; but pillars here take the place of columns and the naves are roofed by vaults of stone. The pillars also have on the sides facing the nave the unknown feature in the Western basilicas of engaged half-columns. The atrium is in all cases absent, and its place is taken by a narthex leading to the nave. This is flanked one each side, at the corners of the facade, by quadrangular chambers surmounted by towers, which open only into the side aisles. The apse is always at the eastern extremity, isolated, and generally of horseshoe form. The exterior form of the apse was generally round, though in one basilica it is polygonal, and the walls were pierced by windows. All but one of the basilicas of Birbinkilisse are of one story only, the exception being the smallest one among them, which has a gallery provided with the engaged half column feature. The principal church of the group is 68 metres long and 33 wide.

A second type of Oriental church, of a latter period than those of Birbinkilisse, is the basilica with a cupola. The general plan is still that of the basilica, but several new features are added which mark a stage in development. The typical church of this form is a basilica, ascribed by Strzygowski to the fourth century, at Kodscha Kalessi in the Taurus. The sanctuary, regularly confined to the apse, is in this case extended by the erection of a rectangular room, connecting the apse with the central nave. A similar extension of the sanctuary existed in one of the basilicas of Birbinkilisse and in the basilica of Kesteli.⁷ The most important innovation, however, was the cupola

⁶ *Kleinasien, Ein Neuland der Kunstgeschichte* (1903).

Kleinasien, p. 104, sq.

which crowned the center of the basilica erected above the rectangular space adjoining the extended sanctuary; in this case the architect solved the problem of passing from a square base to a circular crown by means of a series of eight niches. The cupola is surmounted by a drum pierced with four double windows, an innovation which was not regularly adopted in Byzantine architecture till the tenth century.⁸ The side aisles are surmounted by galleries.

A third type of Oriental church, not earlier than the reign of Justinian however, was the basilicas in the form of a Greek cross, in a rectangular space, with a cupola crowning the center. Octagonal churches with cupolas were also erected in the Orient as early as the fourth century; an example is found at Birbin-kilisse and St. Gregory of Nyssa gives a detailed description of one which he erected.

SYRIA.

In the numerous monuments of Christianity in Central Syria, dating from before the Arab conquest, archæologists recognize various influences. The style and general disposition of the basilicas is Roman, and in districts where wood was plentiful the open wooden roof was the rule. Yet, on the other hand, the atrium is absent, and, as in Asia Minor, the façade is formed of a narthex between two towers which extended on either side beyond the side walls. Vaulting in the most important churches was of rare occurrence.

These and other differences, due to local influences, between the Christian architecture of Syria and that of the West were a gradual development which may be traced from the fourth to the sixth century. During the first stage of this development the churches of Syria were evidently the work of Greek architects: except in a few cases where Syriac occurs, the inscriptions on the buildings are in the Greek tongue. Yet from the beginning of the fourth century significant innovations appear in the church architecture of Northern Central Syria.

⁸ Brehier, *Les Basiliques Chrétiennes*, p. 28.

With the decline of classic art the Oriental genius freed itself in great measure from Greek and Roman traditions, with the result that the churches of Syria, as well as those of Asia Minor, between the fourth and seventh century, exhibited original traits which are supposed by some writers to have had an important influence on the development of medieval church architecture in Western Europe.

The Christian monuments of Syria of the first half of the fourth century naturally mark the first stage in this new departure. Most of their characteristics are still of the classic order; only a few rather hesitating elements of a new order are in evidence. Christian symbols, for instance, are at this time of rare occurrence and the classic mode of ornamentation still holds sway. In one respect, however, the churches of Syria already differed from the Western contemporary basilicas; they are of massive construction, composed of large blocks of stone. The use of mortar in Northern Central Syria was at this time unknown, and coarse masonry was almost wholly disregarded. In the Djebel Riha region, on the other hand, at all times, and in the Northern region from the latter part of the fifth century, regular courses of stone work, about eighteen inches thick, were the rule. The blocks of stone are often two metres in length. Most of the exterior walls have smooth surfaces, but the interior walls of the majority of buildings were roughened for the reception of plaster.

In the mountains of the Hauran, where wood for roofing was not available and where the building material consisted of a hard black basalt that could be obtained only in small pieces, a peculiar arcuated form of church was constructed. Two interesting examples of this type are the pagan basilica of Shakka (second century) and the Christian basilica of Tafka.⁹ These structures consist of a series of sets of transverse arches, each set composed of a broad arch spanning the nave and a low, narrow arch, surmounted by a still smaller arch, over each aisle. The roofs of these curious constructions were formed of stone slabs supported by the transverse arches.

⁹ Butler, *Architecture and other Arts*, pp. 314, 408.

While the church architecture of Syria as a whole had its special characteristics, there are at the same time certain points of difference noticeable between the basilicas of the North and those of the district of Djebel Riha. The general plan of the basilicas of both districts is practically the same: a central nave, terminating in an apse, and two side aisles at the end of which are two small chambers or sacristies, flanking the apse. In the North, however, the isolated apse, projecting beyond the end wall, or if not projecting allowing the curve of the apse to appear on the outside, occurs frequently. Rectangular apses also are often found in Northern Syria. In the South, on the other hand, the rectangular apse is found nowhere, and the apse, in all but one instance, is concealed by a flat wall.

The basilicas of Northern Syria are of two kinds, according to the disposition of the interior into one or three aisles. The churches of both classes have their apses at the eastern extremity, and entrances from the side; in the early churches of this country western doors were often wanting. A good example of the three-aisled basilica is the north church of Bankusa. The construction is of the massive order characteristic of Syria; six monolithic shafts divided the interior, and the door jams are also, with one exception, monoliths. Little attempt at ornamentation was made and the only evidence of the Christian origin of the basilica, besides its plan, are such familiar symbols of the age as the Λ and Ω and the mystic Fish. Two doors in the south wall can be traced in the ruins.

A chapel at Nuriyeh shows the form of a single-aisled Syrian church. Along the south side ran a colonnade, a feature of frequent occurrence in Syria, the ruins of which are quite visible. From the colonnade two doors in the south wall gave admittance to the chapel. The three windows of the north wall which remain exhibit a peculiarity of the architecture of Northern Syria: in the lintels above the windows, semicircles have been formed, thus making them round-topped.

An excellent example of a basilica in Southern Syria of the fourth century is the church at Khirbit Hass. The apse, which was concealed by the East wall, was flanked by two small chamb-

ers the walls of which were carried up two or more stories, thus forming towers. The interior was rich in sculptured adornment; the apse arch and the imposts from which it sprang were deeply moulded, while on each side stood an engaged column which carried the end arches of the nave arcades.

The best preserved church of this region is the basilica of Ruwcha. The northern arcade is destroyed, but that to the south remains intact. Two peculiarities of this basilica are worthy of special notice: the columns were of the Ionic order, and the colonnades at their termination east and west do not rest on engaged columns but on the end walls. The clerestory windows, oblong in form, correspond to the number of the arches below. The central gable of the façade, which was of two stories, is well preserved. Three doors gave admittance from the front and two from each side.

The fifth century basilicas of Northern Syria differ in several respects from those of the fourth century. In the first place rectangular responds, at the end of the nave arcades, take the place of the engaged columns of the previous period. The ornamentation is far more elaborate also, and is enriched with numerous Christian symbols. The classic elements too are much less in evidence, and their place is taken by new forms due to local influences. The curve-topped window replaces the oblong; coupled windows, with an engaged colonnette between and a relieving arch, are introduced above the broader doorways.

The sixth century marks the highest point in the development of the Christian architecture of Syria. This development is chiefly noticeable in the increase and perfection of sculptural adornment. The basilical form was essentially preserved, but in the interior rectangular or cruciform pillars were substituted for columns, thus permitting a much greater span in the arcades than was possible with columns. The narthex now also became an integral part of the facade, and many of the churches of Northern Syria of this epoch were "beautiful monuments of architecture both without and within, admirably designed and gracefully proportioned, rich in carving of high artistic quality."¹⁰

¹⁰ Butler, *op. cit.*, p. 183.

The ornamentation of these churches consisted largely of mouldings, incised or in relief: in all manner of structures the windows and doors were provided with them. As a rule the capitals are of the Corinthian order, with the conventional acanthus leaf well executed. Arched mouldings and mouldings terminating in a spiral loop were innovations introduced in many churches, and the corbels supporting the roof beams in the clerestory often take the form of capitals of colonnettes, themselves supported by corbels at a lower level. While preserving and developing ornamental motives of the country, yet, on the other hand, the Syrian artists of this time readopted several classic motives, as *e. g.*, the accentuation of horizontal lines, ornamental pilasters and the use of heavy cornices.

The greatest monument of sixth century architecture in Northern Syria is the groups of churches erected at Kalat Siman around the pillar of St. Simeon Stylites. Four basilicas, forming a Greek cross, opened into a great octagon, in the center of which was the famous pillar. The style of the entire structure, built at different periods and completed early in the sixth century, is Syrian, though the plan was probably inspired by that of the church of the Holy Apostles at Constantinople.¹¹

Two of the finest sixth century basilicas of Syria were those of Ruweha and Kalb Lauzeh. The latter basilica is about 68 by 40 feet. The apse projects beyond the east walls, and, as regularly in Syria, is pierced by windows, three in number. Three great arches, resting on pillars, on each side, take the place of the colonnade; the arcades, however, terminate six meters west of the apse, and the intervening spaces between them and the apse are occupied by walls which form side chambers at the ends of the aisles. At the Western extremities of the aisles, beneath the towers, are also two chambers flanking the narthex. The roof of the nave was of wood; the beams were supported by superposed corbels connected by colonnettes. The apse, like that of the basilica at St. Simeon, was adorned on the outside by two rows of superposed columns,

¹¹ Butler, *op. cit.*, p. 187.

but in this case there is no moulding between the two orders. The façade, as in the basilica of Termanin, was flanked by towers, between which was an arcade and terrace.

The "Bizzos" church of Ruweha (so called from an inscription above the main doorway) contains several new features, the principal of which is that the three great interior arches are supported by T-shaped piers with a buttress on the inner side carried up to the clerestory level so as to serve as a support for the transverse arches which spanned the nave. The interior decoration is inferior to that of Kalb Lauzeh, but the ornamentation of the main portal is very beautiful.

One of the peculiarities of Syrian architecture is the employment of disks carved on the lintels of doors and windows, as well as in other parts of edifices, as an adornment. These disks appear on all manner of buildings: churches, shops, private residences and in numerous different designs. Many of them are such familiar Christian symbols as the Alpha and Omega, the monogram of Christ and several varieties of the Greek cross. Ornamental disks were used in the religious symbolism of the Babylonians; the Christians of Syria, like their brethren in other parts of the Christian world, very simply transformed a pagan into a Christian symbol by the adoption of a design unmistakably Christian.

It is generally recognized at the present time that the type of churches produced in the Christian Orient from the fourth to the sixth century, exercised an important influence on the development of Byzantine church architecture. The centers from which this influence radiated also, it is admitted, were the three great Graeco-Oriental cities of Alexandria, Antioch and Ephesus. Strzygowski regards Antioch as the place of origin of the basilica crowned by a cupola, with the rectangular extension of the apse; this style passed from Antioch, according to this author, through Asia Minor to Ephesus and Salonica, until eventually it reached its highest point of development in St. Sophia at Constantinople erected in the reign of Justinian.

The explorations of De Vogüé in Oriental Syria, nearly half

a century ago, which brought to light the important remains of ancient Syrian churches drew general attention to the resemblances, in important respects, that existed between them and the Romanesque basilicas of the West. The more recent explorations in Asia Minor and Syria have shown these resemblances in a still clearer light. The chief characteristics of the Romanesque, such as the vault instead of the wooden roof, the employment of pillars instead of columns, the narthex incorporated into the façade and flanked by towers instead of the atrium, all existed in the Orient in the fourth or fifth century. De Vogüé and Viollet-le-Duc explained these coincidences as due to the crusades, while Strzygowski, followed by Bréhier, on the other hand, maintains that the ideas which produced Romanesque were brought into the West at a much earlier period by Oriental monks and merchants in Merovingian times. Diehl, however, regards this theory as far-fetched; he points out that, were it well founded, an important matter still remains without explanation, namely, the delay of more than five centuries before the vaulted style of church came into vogue in western Europe. Finally, Enlart is of the opinion that such resemblances as exist between Oriental and Romanesque churches, which he is inclined to minimize, are but the natural developments from the same models, only that the Oriental architects, endowed with greater scientific skill than their contemporaries in the West, solved the problem of vaulting the basilica at a much earlier date. Moreover, the scarcity of wood in certain parts of Syria, as well as the need of solid structures because of earthquakes, made an immediate solution in these localities necessary. In the West, on the other hand, wood was plentiful, and it was rather the danger from fire that induced the architects of the West by degrees to erect the vaulted basilicas known as Romanesque.¹²

MAURICE M. HASSETT.

¹² Enlart, *Manuel d'Archéologie Française*, I, pp. 91, 108.

THE STADE LIBRARY.

Bernhard Stade, editor of the *Zeitschrift für die alttestamentliche Wissenschaft* and professor of theology at the University of Giessen, died December 6, 1906. In January, 1907, his library, numbering some 2,600 units, was offered for sale by the well-known Leipzig firm of Gustav Fock. The possession of the libraries of great men has always been a coveted honor for universities. Apart from their intrinsic value, they exert a powerful stimulus on students; silently but constantly, they urge us to intellectual efforts, and create a spirit of emulation which sooner or later must show its beneficial effects. Johns Hopkins proudly shows the library of Professor Dillmann, the New York University that of P. de Lagarde. The Catholic University had already the library of the late Professor Bouquillon, whose name elicits such scholarly memories in all those who came in contact with him. Who can tell how many good resolutions have been taken, how many legitimate ambitions have been kindled by the presence among us of that learned professor's library? We can easily understand how anxious the University must have been to secure the collection of Professor Stade when it was placed on the market. The fame of its owner and still more the character of its contents, which precisely corresponds to a deplorable gap in the library of Old Testament studies, at once commanded the attention of Professors Poels and Hyvernât, and of the Right Reverend Rector who has the scientific development of the University so much at heart. But if the Catholic University is second to none in its ideals, aspirations and talents, it is greatly hampered in the pursuit of these ideals by the insufficient pecuniary means at its disposal. Divine Providence, however, which never fails to help a cause destined to further its own purposes, showed its protection in the person of one whose interest in higher studies is known to all, of one who was already connected with the Catholic University as a

member of the Finance Committee, E. Francis Riggs, Esq. Having heard through Professor Hyvernatt of the value of the library, Mr. Riggs generously placed at the disposal of the Right Reverend Rector the handsome sum of \$2,000, and the library of Professor Stade passed into the hands of the Catholic University. Little did the Protestant professor of Giessen foresee, when collecting his library, that it was destined to the shelves of a Catholic institution, little did he think that it would become an instrument wherewith his most cherished views would be thoroughly sifted and many of them possibly demolished. Truly, Job's friend, Eliphaz, was right when he said, "Unto God would I commit my cause, who doth great things and unsearchable, wonderful things without number." (Job, v, 8-9.)

Professor Hyvernatt, who has been instrumental in securing this library for the Catholic University, also accepted the task of supervising its shipment so that it would reach America in the best possible condition, and to this effect he made a special trip to Germany in the summer of 1907. Since the library has been received and shelved, he has devoted much of his time to the inventory and catalogue. All those who take an interest in the welfare of the Catholic University, extend their heartfelt gratitude both to Mr. Riggs for his generous gift and to Professor Hyvernatt for his labors and unfailing interest.

Although it would be impossible to give a detailed account of the library of Professor Stade, the readers of the BULLETIN will be glad to have some general information about its character and usefulness. A personal library is not merely a collection of books, more or less homogeneous, shelved together for the possible use of their owner. Money will buy books but it will not buy a real library unless it be at the command of some competent and systematic brain. There must be a leading and central idea in every personal library, and around that idea the library grows and gradually widens its sphere. The works that form part of a library ought to picture the man who collected them. This we find eminently verified in the library of Professor Stade.

Bernhard Stade was born, May 11, 1848, at Arnstadt; studied theology and Oriental philology in Leipzig, 1867-1870, under Fleischer, Olshausen, Delitzsch, Kahnis, etc. In 1875, we find him ordinary professor of Theology at the University of Giessen, a post which he retained for 31 years, until his death. His chosen life work centered in the history of Israel and more particularly of its religion. He gave the results of his studies in his *Geschichte des Volkes Israels*, 2 vols., 1887-1888 (2d ed. of vol. 1, 1889), and finally in his *Biblische Theologie*, 1st and 2d ed., 1905. All the rest of Professor Stade's activity is connected with his historical work either by way of preparation or by way of analysis of details from which his synthesis was to be ultimately constructed.

From his early years, Stade seems to have realized the fundamental importance of sound philological training for subsequent studies; for, to this he seems to have devoted all his energies. The knowledge of Oriental languages is, in fact, indispensable to enable us not only to read and interpret documents in their original form, but also to discuss the state and history of the texts themselves, and to solve the various literary problems on which historical reconstructions must necessarily, even though only partially, depend. More, we should not fancy that any of these tasks, be it of the textual critic, interpreter or historian, can be accomplished thoroughly with the command of only one of these languages. This is clear in the case of the professional philologist and of the textual critic, the latter of whom, in addition to the languages of the original texts, must be sufficiently familiar with the various languages into which the Bible has been translated; but it is no less clear in the case of the interpreter and historian. Generally speaking, the history of the expression is the history of the idea itself, and as Hebrew is not the primitive language through which the early Semites expressed their thoughts, we must go beyond the present Hebrew forms, if we want to obtain an accurate knowledge of the origin and of the subsequent modifications of the ideas which these forms represent.

The so-called 'Ursemitisch' as a language is lost, but it has survived in many ways in its offshoots, the Semitic lan-

guages; and for this reconstruction of primitive forms and ideas, comparative Semitic philology is imperative. We cannot define the distinctive spirit of Hebrew legislation until we compare it with the other Semitic codes, and this in turn cannot be done thoroughly unless we are familiar with the Semitic languages and literatures. Stade understood well all this, and had acquainted himself with most of the Semitic languages, especially Arabic and Ethiopic. In his *Lehrbuch der hebräischen Grammatik*, 1879, he tries to harmonize the synthetico-speculative method of Ewald and the strictly comparative method of Olhausen; with the former, he insists on the internal evolution of Hebrew, and emphasizes the connection that exists between a language and the character of the people that speaks it; with the latter, he constantly appeals to cognate forms in the other Semitic languages, especially Arabic. In 1893, in joint authorship with Carl Siegfried, he published his *Hebräisches Wörterbuch* on which they had worked since 1882. The aim is the same as that of the *Lehrbuch*, one feature of it being that the various meanings of the words are so arranged as to indicate their history and evolution. These philological preoccupations of Stade are responsible for a large section of his library. Regular grammatical treatises, individual contributions to forms, words and expressions, have been gathered by him with unusual care and diligence. To mention but a few names, we may quote besides the various editions of Gesenius-Kautzsch, men like Bickell, Böttcher, Brown, Cornill, Dalman, Delitzsch, Dillmann, Driver, Ewald, Fleischer, Freytag, Gerber, P. Haupt, König, Klostermann, de Lagarde, Levy, Ley, Mühlau, Nöldeke, Olshausen, Praetorius, Sievers, Socin, Steuernagel, Strack, Uhlemann, and many others. What may be lacking in Professor Stade's library is supplied by the still more complete philological section of Professor Hyvernats department. With these two libraries the student will want very little that is of any importance in the field of Semitic philology.

As we pointed out above, Professor Stade did not cultivate philology for its own sake, but mastered the languages as an indispensable instrument for his prospective historical studies

on the chosen people. As he points out in the introduction to his *Geschichte*, he has paid special attention to textual criticism. This has left its imprint on his library in the shape of several editions of the Hebrew text and of the Greek Septuagint, such as Jablonski, Baer and Delitzsch, Kittel, P. Haupt, Swete's Old Testament in Greek, and various pamphlets. Still, although Stade shows himself well acquainted with the textual problems, this section of his library is not as complete as might be expected; happily, here also, the lacuna is more than filled by the wealth of the corresponding section in Professor Hyvernat's library.

Stade has also given considerable attention to the distribution and chronological arrangement of the Biblical sources before writing his historical works. This we know not only from his own words, but also from the large proportion of critical commentaries, of works and pamphlets bearing on questions of introduction, which we find in his library. Addis, André, Baethgen, Bevan, Bertholet, Bickell, Bleek, Briggs, Cheyne, Driver, d'Eichtal, Ewald, Fell, Graf, Gunkel, Knabenbauer, Kuenen, Moore, Nowack, Reuss, Sellin, Smend, Thenius, Vernes, Wellhausen, Westphal, Wildeboer, are but a few names of the many that could be mentioned. Most of these authors, of course, also treat, at least indirectly, of the history of the Hebrew people, and as this was the direct aim of Professor Stade, we may expect that this section of his library be especially complete; our expectations are not disappointed. To the scholars already mentioned, we may add the following: Baudissin, Budde, Erbt, Fries, Guthe, Hitzig, Kittel, Ledrain, E. Meyer, Renan, Seinecke, etc.; and more particularly in the field of Biblical theology: Cölln, Diestel, Duff, Gabler, Giesebrecht, Hävernicks, Hengstenberg, Kayser, Marti, Matthes, Piepenbring, Robertson, Robertson Smith, Schultz, Steudel, Valeton, Vatke, Weidner, de Wette, etc., etc. There is, besides, an unusually large number of minor contributions dealing with some particular aspect of this field.

Although Stade is not as radical as many others in the line of comparative theology and history, still, he shows himself fully alive to the importance of the problems which they

suggest; thus we have in his library such contributions as those of Jacob, Jastrow, Jeremias, Goldziher, Lieblein, Merrill, Radau, Schrader, R. Smith, Winckler, Zimmern, and others.

Neither in his *Geschichte* nor in his *Biblische Theologie* can it be said that Stade treated the Greek period *ex professo*. O. Holtzmann wrote that portion of the "History" and Stade died before he could cover that period in his theology. But he had done considerable work as a preparation for his synthesis. When death took him, he had most of the material ready, and it was his great sorrow not to be able to carry his task to completion. The bibliography that he had collected for the post-Esdrine period inclusive of New Testament times is sufficient guarantee of his intention of doing the work as thoroughly as he had done in the first volume of his Theology. Apart from the Old Testament apocryphal books edited by Kautzsch, we may select the following scholars as representatives of the library on this section: Bacher, Baldensperger, Blau, Bousset, Büchler, Düsterwald, Harnack, Hatch, Kattenbusch, H. Meyer, Schürer, Schwally.

Such is the library of Professor Stade; its value can be fully appreciated only by those who will use it in their respective studies. We would not advocate the ideas and conclusions of the celebrated professor; his views are rather on the decline even in independent circles. Recently B. Baentsch, the well known professor of Iena, in his *Altorientalischer u. israelitischer Monotheismus*, etc., has not hesitated to proclaim the bankruptcy of the historical system of Wellhausen-Stade. What we have aimed at in this brief and necessarily incomplete sketch, has been to show how the library of Professor Stade has gradually assumed its present shape and in what sphere lies its usefulness for the Catholic University. The reader has already drawn the conclusion, we feel sure, that the great merit of the Stade library is to supply the student with an abundant bibliography. Perhaps, "Saladin est un mécréant, mais son épée est de bonne trempe." It will be a great help to the University in carrying out its scientific program; to ignore nothing, to weigh every evidence, to do justice to everybody, to train students to read an author's thoughts in his own works, rather than get them

more or less disfigured in second-hand quotations and condensations. It is to the honor of Mr. Riggs to have understood that this ideal can be attained only by the possession of extensive libraries, and to have generously contributed to its realization. By combining the Stade library with the general library of the University and the private collections of Professors Hyvernât and Poels, the Old Testament student has already at his disposal material which, if kept up to date, will do justice to most of his needs for scientific accuracy and thorough scholarship.

There goes now throughout the United States a wave of interest in classical studies and a revival has already begun. Universities are the natural centers of the movement and the Catholic University is anxious to do its share. May we not hope that God will inspire some charitable friend to do for the departments of Greek and Latin, what Mr. Riggs has done for that of Semitic philology and Old Testament studies. Homogeneous libraries, such as that of Professor Stade are not always on the market, but if libraries are not, books always are, and funds placed at the disposal of the University for the benefit of classical studies, will certainly be used to the best advantage by the heads of these departments.

R. BUTIN, S. M.

NOTES ON EDUCATION.

THE TEACHING OF RELIGION.

Discontent is expressed on all sides with the prevalent methods of teaching religion and with the text-books of Christian Doctrine in current use. Text-book and method combine to render the class in Christian Doctrine irksome to the child. His imagination is not called into play; no picture fills his senses; the subject-matter is beyond his power of comprehension in a far-off world of abstract ideas; there is no appeal made to his æsthetic sense nor to the rhythmic impulses of his growing life. In fact, the work in the Christian Doctrine class is reduced to a dry memory drill that refuses to take into account any other faculty of the child's mind than his sensile memory. It is not surprising, therefore, to find that the children attend this class through compulsion and that what they learn in it has little or no effect on their conduct.

Of course the teacher is anxious to change all this. The charm of his personality is thrown into the balance and advantage is taken of whatever may offer itself to attract the children and to lighten the drudgery of the prescribed work, but all this does not suffice so long as the fundamental principles of method are violated. As long as the child's mind is not properly prepared for the reception of the doctrines in question and as long as these doctrines are not cast in a form suited to the child's capacity, little real fruit may be expected from all our endeavors.

Recent advances in genetic psychology have led to many profound changes in our methods of teaching the secular branches. It is not here contended, however, that every fad that masquerades under the title of modern method is an advance, but apart from abuses and extravagances, there are few among those conversant with the facts who would deny that great progress has been made in educational methods. The fields of natural

science have widened indefinitely within the past few decades and, owing to industrial changes, the children have ceased to receive outside of the school a training comparable in any respect to that received in the industrial home of the past. The result of these scientific advances and consequent economic changes has been to increase enormously the work to be done for the child in the modern school.

Were it not for the general improvement in method the school would be utterly unable to meet the demands which are now being made upon it. Educators are everywhere endeavoring to meet this new demand by making improvements in methods and by seeking in every way that gives promise of success to adjust the work of the school to the social and economic changes that have resulted from the rapid development of labor-saving machinery during the past few decades. How well or how poorly they have succeeded in these endeavors is a matter to be dealt with elsewhere. Here we are concerned only with the fact that our schools, while contributing their full share to progress in other directions, have made little or no advance in the teaching of the most vital of all subjects.

This state of affairs would be deplorable were we to consider only the interests of religion and what its teaching should mean for the moral uplift of our children. But the situation is rendered far more grave by the fact that religion, which by its very nature should enter into all departments of the child's growing mind, is thus, through the archaic methods of teaching employed, needlessly isolated from the other subjects of the curriculum, and by the further fact that by the methods of teaching employed Christian Doctrine is rendered distasteful in comparison with the secular branches. Beautiful illustrations, colored pictures, tasteful books, maps, charts, laboratory equipment, everything, in fact, that appeals to the child's senses and arouses his native activities are called into requisition in the teaching of secular subjects, whereas the teaching of religion is still carried on in abstract formulations. In the child's mind religion in this way comes to be associated with uninteresting memory drills and three cent catechisms.

There is one other consideration that renders the situation

to which we have just alluded still more difficult to comprehend. All the real advances in educational method that have in recent years resulted from the study of psychology and sociology are in the direction from which we receive our religious doctrines. They represent a closer approximation to Our Lord's method of teaching religion and to the method of teaching embodied in the Church's organic activity, in her liturgy and in her sacramental system. Why, therefore, has not the teaching of religion in our schools felt the pulse of this upward movement in pedagogy?

Instead of pausing here to answer these questions, those interested in the teaching of religion should turn their attention first to the question of how to remedy the existing evils. The teaching of religion must be brought into closer correlation with the other branches taught in the school; this is particularly needful in the primary grades. Our Lord's method and the method employed by the Church in her wisdom must be steadfastly maintained as the models of the method to be employed in clothing the sublime doctrines of revealed religion in forms suited to the child's capacity. Every available means should be employed to render the religious truths taught functional in shaping the conduct and the character of the children. In all this the text-book and the method employed by the teacher should harmonize and should render religion the most attractive subject taught in our schools and the subject that will lend value and dignity to all the others.

Correlation.

At no stage in the educative process can the proper correlation of the subject-matter of the curriculum be dispensed with with impunity, but it is in the child's first years in school that the need of close correlation is most imperative. In fact, from infancy to adolescence the mental content, under normal conditions, is much more remarkable for its unity than for its differentiation. This period of mental growth is characterized by constant change in the point of view, by progressive develop-

ment, in which nothing can remain permanent without injury to the developing mind. The function of each mental phase during the period of childhood is predominantly the attainment of the subsequent stage. Accumulation of knowledge is, therefore, a hindrance rather than a help. The great fundamental truths should be developing in the child's mind and carrying it forward to normal and vigorous growth at the beginning of adolescence. From this time forward the vocational element assumes a central place in the work of education, and in the closing years of school life it should determine for the most part the subjects to be taught and the relative importance to be attached to each.

The content of the child-mind should enfold in germinal form the entire content of the man's consciousness, just as the seed of the plant contains potentially and in germinal form the full grown plant, root and stem, branch and leaf and petal and ripened fruit. In the case of the plant this complexity of adult structure implicitly enfolded in the seed is inherited from the parent plant, whereas, in the case of the child's consciousness, the germs of the future mental content must be planted by the teacher. The nature of the mental content to be imparted to the child is, therefore, not a matter of indifference, nor should it be decided by merely utilitarian considerations, nor still less by facility in obtaining immediate results. It should be determined exclusively with reference to the ideal man towards which we would guide the unfolding life of the child. Of course it is needless to say that the child's capacity determines what can be imparted in a vital way and it is only within the range of this capacity that freedom is allowed to the teacher. But this being premised, we may say with rigorous exactness that if we desire that the man should be characterized by devotion to duty, by love of God, by fidelity to home, by integrity in his dealings with his fellow man and by loyalty to his Church and to his country, the germs of all these serviceable qualities must be developed in the very center of the child's unfolding life. This is the all-important thing. Abundant stores of information concerning any one of these qualities would be a mistake and a hindrance in the mind of a young

child. The time will come for such erudition as maturity is approached, but it is wholly misplaced in the developmental years of childhood.

In order to give variety to the child's day, the successive school exercises should differ from each other, but they should differ from each other in emphasis and aspect rather than in content and purpose. The child-mind in the early stages of its development is not able to sustain several separate interests, or to maintain several separate lines of growth. There is a unity and a singleness about the child-mind which are essentially opposed to the fragmentation of its content, and this mental condition must be taken into account by both text-book and teacher. If good results are to be achieved there must be a center of unity in all that is taught to the child—some central theme that is big enough and strong enough to embrace all the child's experience and to give meaning to it all.

It will not do to make play and self-indulgence the core of the child's conscious life. "The child is father to the man," "As you sow, so shall you reap." "Do men gather grapes of thorns or figs of thistles?" Play has its legitimate place in education and in the education of the child this is a very large place, but it is neither the germ nor the root-principle from which noble men and women develop. To make play the center of the child's life in his first years at school is to invert the natural order and to do our best to develop him into a man who will subordinate every other interest to self. It is from this type of man that the infidel, the anarchist and the criminal are recruited. A great deal of mischief has resulted from a clumsy misunderstanding of the rôle assigned to play by Froebel. In reality, he never made play the central thing in the child's life. We entirely agree with him that the child's games should always flow from the child's instincts and should always foreshadow future developments in the child's life. Play is thus seen to be a transitional phase in the developmental process bridging over the chasm between instinct and free self-determination. In the industrial home of the past even young children had their set duties to perform and while play was indulged in more or less it held a secondary

place and was permitted only after the serious duties were attended to.

In the primary classroom of the present day correlation is too frequently absent. There is indeed a variety of occupation, but the occupations frequently have little or no discoverable relation to each other. Moreover, in too many cases the only conscious purpose of the work on the part of the teacher would seem to be to keep the children interested and busy and the teacher counts that day a success in which everything has moved off smoothly. Whether or not the work done by the children during the school day is calculated to develop them into ideal men and women, and if so, how it is to do it, are problems that are too frequently handed over to the philosopher and the theorist, to the maker of methods and the compiler of text-books. In any case the responsibility is supposed to rest with the superintendent, or with the principal. A glance at the primary books at present in use in most of the schools will show them to be seriously defective in the matter of correlation. Moreover, what little correlation they do exhibit will, for the most part, be found to center around play and personal gratification. It is true that the tactful teacher seeks to develop the children's character by assigning to each one of them as far as circumstances will permit some little duty for which she holds him responsible, but the text-book, which necessarily gives shape and consistency to the matter of instruction in the primary grades, has dethroned duty and set up play in the temple of the child's heart.

Whatever may be the case in the public schools, from which the teaching of religion is banished by law, and all reference to Christ and to the effects of His teaching as far as possible expunged from the text-books, there can be no doubt as to what should constitute the central element in a Catholic education. The teaching of religion forms the *raison d'être* of our Catholic schools; it is for this alone that they exist, and it should be observed that they exist not merely to teach religion as one of the many branches which constitute the staple of the child's education, but to teach religion to the child in such a way that it may inform his whole life and govern his conduct, that it

may teach him to see the face of God in all God's creatures and to hear the voice of God in every call to duty.

To help the teacher of religion to realize this noble ideal of Christian education a series of suitable text-books has been planned. The manner in which it is proposed to present religion to the young child may be gathered from an examination of *Religion, First Book*, which has recently been published.

Religion cannot be effectively taught to the young child as a thing apart by any text-book, however cleverly constructed or by any teacher however ingenious her method. Religion cannot be effectively taught to the young child as a thing apart either in a Catholic school or outside of it. It is precisely because the Catholic Church does not believe that religion can be effectively taught to our children apart from the other subjects of the school curriculum that the Catholics of this country have built up and are supporting at their own expense the Catholic school system of the United States. It is because of this conviction that an army of more than fifty thousand religious have withdrawn themselves from the world and its allurements and have devoted themselves wholly to the work of educating our children. In order that they may be given an opportunity to teach the little ones the religion of Jesus Christ effectively, they burden themselves with the task of teaching them all the other subjects usually included in the school curriculum. They know that in this way only can the little children be led to see God back of all phenomena and to recognize His will in the laws of nature and in the moral law to which they must make their conduct conform.

If religion could be taught separately to the little ones it would be far wiser for our people to confine their attention to the religious instruction of their children and to leave the work of secular education to be carried on by the public schools and to be paid for out of the public treasury. But we all know, both from the teachings of psychology and from long experience, that if religion is to be anything more than a vesture to be put on for a brief hour on Sunday and laid aside whenever the performances of any of those duties which constitute the warp and woof of our daily life is undertaken,

it must be taught to the child as it really is, that is, as something inseparable from the rest of life. The child must be taught to find in religion the beginning and the end of all that is known and of all that may be desired on earth or in Heaven, otherwise his religious teaching must be pronounced defective. This intimate correlation between the truths of religion and the truths of science, between our duties to God and our duties to our fellow man, must not be lost sight of in any stage of the educational process, but it is especially important in the early stages of the development of the child's mind and heart that the truths of the natural and of the supernatural orders be so closely interwoven that no seam or separation may appear between them in the child's consciousness.

All the elements of a complete education must be contained potentially and in germinal form in the education that is given to the child during his first years in school. Moreover, these various elements must be developed not as separate entities but as correlated parts of one whole. They must all, in their proper relationship and interdependence, be woven into one living structural unit. If this is not done the child's education will fall short of its legitimate function and the contents of the pupil's mind will lack coherence and vitality. If any one of the essential elements of a Catholic education be separated out or excluded the pupil's mind will lack balance and completeness.

The educational doctrine here outlined is not peculiar to Catholic educators. It was put forward by John Fiske in his doctrine of man's five-fold spiritual inheritance. It is insisted upon by Nicholas Murray Butler in his *Meaning of Education*, page 16.

"If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, it must mean a gradual adjustment to the spiritual possessions of the race. Those possessions may be variously classified, but they certainly are at least five-fold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance, and to his religious

inheritance. Without them he cannot become a truly educated or cultivated man."

We have discussed this subject elsewhere at some length, but it may be well to call attention here to a phase of the subject that is frequently lost sight of by the over-zealous advocates of a purely secular education and by the class of men who, from ignorance, bigotry or self-interest, have sought to expunge religion from the text-books which they would place in the hands of the children of the nation.

"A secure development along any one of these five lines (the five spiritual inheritances mentioned above) demands a proportionate development along the other four. It is, therefore, apparent that, apart altogether from the consideration of the hereafter, no one can be considered an educated man who is ignorant of the nature of religious phenomena and of the rôle which they played in the history of the human race. The early literature of all peoples is inseparably associated with their religion. Ignorance of religion, therefore, is *prima facie* evidence of incompetency in many other lines. In like manner, the man who has failed to come into his scientific inheritance is thereby debarred from an understanding of many of the vital elements in literature, religion and æsthetics; he must of necessity be classified with the uneducated, or with the abnormal and unbalanced types of mental development. The man who has failed to come into his literary inheritance is universally classified with the illiterate, and, however deeply religious he may be, however fine his appreciation of the beauty in art and in nature, or however keen his insight into natural phenomena, no one would call him an educated man, and yet he is just as truly entitled to that designation as is the man who remains undeveloped along any one of the other four lines. Culture, or a liberal education, demands a symmetrical development along these five lines and in so far as an individual falls short of this his culture is defective and his education insufficient. Specialization should follow culture; it should not precede it and it cannot dispense with it." ¹

¹Shields, *The Psychology of Education*, pp. 119-120.

Since a complete education consists of a symmetrical development of these five elements, it follows that the germs of these five elements should be developed in the child's consciousness from the very beginning of his school life and they should be developed symmetrically. A secure development along any one of these lines demands a reasonable development along all of the others, and the best results can only be attained when symmetry is preserved throughout the entire developmental process. This, however, does not preclude a certain natural sequence in the round of development. Thus it is evident that contact with the external world naturally precedes development along literary lines and both of these, to some extent, precede the development of the aesthetic faculty, and yet the child learns the meaning of language at an early date and the seeds of his institutional inheritance are planted in his mind with his dawning knowledge of mother and father and home. The thought of God and of the mysteries back of the outer world do not wait for an advanced stage of development in order to make themselves felt in the child's consciousness. Thus we see that while the child's knowledge begins in sense experiences and in his motor reactions to these experiences, this knowledge does not form the center of coördination for his growing thought. In the first instance he begins to group such fragments of knowledge as he gains through his senses around the central thought, *i. e.*, the thought of home. His æsthetic faculty, brought into play in the perception of form and color, tends still further to unify his experiences and to give them value and meaning. Through instruction from parent and teacher he learns about his heavenly Father and his eternal home to which everything in this life is related. Through the art of reading the child's horizon is indefinitely widened, the limitations of time and space fall away from him, and in this new world into which he has been introduced the experience of the wisest and best of mankind is placed within his reach. Nor is he any longer under the necessity of awaiting the inclination of others in order that they may impart this information to him.

Thus the five elements in the child's spiritual inheritance should be woven into the single fabric of the child's education in such wise that each element may give support and meaning to the others. But there is a correlation that lies still deeper in the developmental process; it has a physiological basis and is typified by the sensory-motor reaction which lies close to the heart of life and links together vegetative and conscious functions. This correlation consists in the linking together of impression and expression; its necessity in the higher realms of mind has been pointed out by the moralist and it is just now being emphasized by the psychologist. In fact, recent psychological theory asserts that it is only in the act of expression that a perceived truth becomes vital. The belief is passing that the mind can grasp and store large quantities of truth in any line without lifting it into the structure of the mind through appropriate modes of expression. We are reaching the conviction, through indisputable evidence from many sources, that if the mind is to grow in power, it must express truth as soon as it is assimilated. And what is said here of the mind applies with still greater force to the development of moral character. In every department of the child's life growth proceeds in the self-same way, from observation and feeling to action and back again to keener observation. This is well summed up in Our Lord's words. "Well done, thou good and faithful servant, because thou wert faithful over a few things I will place thee over many."

Finally, religion should be the central element in the child's unfolding life. God should be the large central thought from which he is led to perceive that all things flow and around which he should be taught to correlate all the items of his growing knowledge.

CURRENT CRITICISMS OF THE PUBLIC SCHOOLS.

Religion was the chief agency in the building up of Christian education and even in our own land religion built our first schools of all ranks and organized our systems of education.

It is true, as has been so often pointed out, that during the past few decades religion has been practically banished from our public schools, but has the experiment proved the correctness of the secularists' contention that the interests of true education demand that the teaching of religion be banished from our schools? They have had things their own way for a generation, and what are the results? The West Point examinations to which we referred in the last number of the *Bulletin* present a rather melancholy picture, nor is this an isolated piece of evidence. Arraignment of the public schools is heard on all sides, and this, be it remembered, not from people who are given to sensationalism or who have any wish to use muck-rake methods, but from the most thoughtful and responsible members of the community. Neither can it be alleged that these criticisms come from people who are unfamiliar with the science and art of teaching, or who are opposed to the public schools. Reference need only be made here to the recent utterances of men like the Presidents of Harvard, Yale, Clark and Princeton Universities. President Wilson sums up his opinion of the matter thus: "We all know that the children of the last two decades in our schools have not been educated. With all our training we have trained nobody. With all our instructing we have instructed nobody."

William McAndrew, Principal of the Washington Irving High School, New York, in a paper read before the Twentieth Century Club, of Detroit, November 9, 1907, speaking of the public schools of this country, says: "Longer and longer grew the school terms; higher and higher, the age of the children. Compulsory attendance laws were enacted. Every loss sustained by the home was claimed by the school, but instead of supplying that diversity of industrial experience which the young folks were losing, the school continued to develop upon its bookish side until it almost completely separated the children from the original instinctive interests of life. In place of supplementing and varying a child's existence, the school by enlarging a supplementary service into a principal consideration, has brought us to the spectacle of a systematic education ignoring the instincts, tastes, and desires of its material, judg-

ing of its needs by its own historically narrow standards, possessed of great influence by the persistence of a tradition once adequate, endowed with tremendous strength by the perfection of a legalized system, but developing the race on a plan appallingly warped and one-sided."

This statement is not only an arraignment of the results of public school education, but a summary of the causes which have led to the present condition. The summary is not complete, but we quite agree with the author in the judgment that "the school by enlarging a supplementary service into a principal consideration, has brought us to the spectacle," etc. The three R's in their very nature are supplementary in the process of education taken as a whole. If they constituted the chief staple of the old-time school curriculum, and in that capacity gave satisfaction, this was due to the fact that the basic elements of education were imparted in the old-time home. But neither the three R's nor the industrial processes constitute the central element in education. "The life is more than the body." Religion and the larger verities of life must ever maintain their place in education if it is to lead man into his inheritance. This is tantamount to saying that the fundamental error in current public school education is that it has chosen a false center of correlation. But let us listen to Mr. McAndrews:

"The public school is demanding more and more of the children's time for its, as yet, unjustified purposes; little children are loaded with books beyond not only their mental but their physical strength. The parent who would play with his children must yield to the inexorable demands of school work at home. The schoolmaster growls at music lessons, whines at dancing school, bemoans the children's party, and claims the whole child for what?—for the thing that my frank up-the-state friend says are the only things our public schools sincerely care for: reading, writing, ciphering, a few facts of geography, history, and science, that is all. Personally, I had very much rather not have my own children develop into the type proposed by the schoolmaster. I have the feeling that in the children themselves are suggestions more worth following than the artificial, one-sided, and isolated bookish ideals that educational

systems have set at the center of their plans. In this, if I read the papers correctly, I am not unique. The prevailing note of comment on public education is that it has not made good."

The public schools have set up the three R's and book learning as the Alpha and Omega of education. What, in the very nature of things, is secondary they have made the main issue, and in this they have ignominiously failed, as is shown by the evidence furnished on all sides. They have forgotten the promise "Seek ye first the Kingdom of God and His justice and all these things shall be added unto you." But if the public schools have failed in that which they explicitly set out to do, what has been their record in other respects? G. Stanley Hall, President of Clark University, in an address on the "Relation of the Church to Education," delivered before the National Council of Congregational Churches, Cleveland, Ohio, October 11, 1907, says:

"Again, has the school moralized a country where divorce has steadily increased for twenty years in every state save one that keeps such statistics, so that there are now a trifle more divorces in this country in one year than in all the other Christian lands combined, *i. e.*, amounting to about one-tenth of all who marry? . . . This country leads in homicides, which for the last dozen years amounts to from 8,000 to 10,000 per annum, a higher rate than in any Christianized and civilized land, enough being slain yearly to populate a small city. About two per cent. of the slayers are caught and punished as against over ninety per cent. in Germany. The percentage of juvenile crimes which is rising in general is increasing faster here. Despite all agencies, old and new, there has been a remarkable increase of hoodlumism in American cities within five years, and the proportion of convictions to population by age is greatest here during the middle and latter teens. There are many causes of this feralization of Youth besides the long vacation during which many houses and estates are closed and tempting. . . . Yellow journalism with its daily chronicle of crime, the increase of urban life that forces so many lower propensities into precocious development before the powers of control are matured, the fact that our schools

appeal essentially to the intellect and strive principally to inform and smarten it, the fact that ninety per cent. of all the school boys in the United States satisfy the requirements of the law without ever having been under the influence of a male teacher, and that women are not the best trainers for boys in their teens on the duties of citizenship and political life, voting, and that budding manhood demands more masculine treatment. These are some of the difficulties with which we have to contend."

Evidently, if the public schools have failed to do that which they set out to do, to develop the child's intellect along bookish lines, they have failed still more lamentably to do that which they ignored or refused to take the responsibility for, viz., the development of the child's moral character. It seems strange that any one would have seriously believed that an education of the kind proposed could result in the development of good citizens, and yet, many in our midst have believed it and, in spite of the overwhelming evidence of failure, there are many who still believe that the thing can be done. To them, all that seems to be required is some slight change in the details of the programme which will allow the teachers to deal out to the children a morality that is carefully sterilized of all the germs of the Christian religion. To them, knowledge and virtue seem to be convertible terms, while religion and ignorance would seem to be synonymous. And yet the public schools do not seem to have been very successful in banishing superstition from the minds of its pupils.

According to President Hall, "secular education is popularly supposed to abate superstition. Does it do so? A recent writer collected over 7,000 confessions of superstition concerning such matters as salt, fire, moon, owls, cats, mirrors, horse-chestnuts, days of the week and year, birthdays, numbers, warts, right and left hand, charms, precious stones, money, dreams, sneezing, weddings, and nearly one hundred other such topics. These confessions were all by American students of *academic grade* who were preparing to become teachers, and one-half of all were more or less believed in and nearly all had been believed in in earlier life. They are relics of very

low, savage culture and related chiefly to death, disease, money, love, etc., and show that our education, science and civilization have done but little to weaken the old pagan faith in luck, signs, etc. Not only miners, sailors, gamblers, lovers, but masses of our fellow citizens are credulous in different degrees not only about many such things, but towards palmists, and fortune-telling by cards, stars or diviners by scores of omens, hoodoos and mascots, while rank morasses of occultism, coarser forms of spiritism dominate most of the lives of some, if not some of the lives of most. It has even been asked whether education, by bringing children together, has not done nearly as much to diffuse as to check these superstitions. However this may be, it is clear that those who linger in this out-grown stage of thought and to whom the world is a chaos not a cosmos are not truly educated."

It is hard to realize that President Hall is speaking of the twentieth century and not of the ninth. Religion has been successfully banished from the schools, its practices have been branded superstitions, its sublime doctrines declared unsuitable for the minds of children, and the methods of religious instruction have been held to be so antagonistic to the ideals of true education that they must not be handled by the same agencies. The State asserts its right to control the education of the child. The first and only duty of the State school is to train for worthy citizenship. How have the public schools succeeded in this? There are a multitude of competent witnesses offering testimony and for the most part they speak of failure. We quote again from President Hall:

"Surely good citizenship requires common honesty, business integrity, fair play and truth telling. Are we progressing here? What about the appalling revelations made within the last three years in so many places concerning the adulteration of drugs and patent and other medicines, foods and drinks, about our growing money-madness, and what is becoming of business integrity under the methods of competing cheapness of productions, trusts and combinations that control the prices and output and even the interests of life, about secret rebates and the suppression of the natural laws of competition? How many

will say anything that goes and do anything that shows, and have at heart really adopted the maxims of Sterner and Nietzsche and scruple at nothing that succeeds and regard nothing with remorse except being found out and whose supreme goal in life is to get rich, make display, give themselves all the pleasure their bodies can bear? What about the awful statistics of drink and the growing laxity in the sexual relations in both high and low classes, or our race suicide as seen in the steadily decreasing birth rate and the steadily increasing infant mortality under five and especially under one, which is greater in our cities than those of any other land? Are we awake or sleeping and dreaming concerning these general tendencies and ineluctable facts or are we living in a fool's paradise? . . . We delude ourselves that all these evils can be overcome by habits of neatness, by punctuality, order, the moral influence of music and history, by emphasizing and teaching respect for authority, self-government, good character and example of teachers. Yet these are the only cures I find in the latest discussions of the pedagogy of the present."

The Catholic Church took the hordes of barbarians that swept down over Europe in the first centuries of Christianity and the decadent remnants of the older civilizations and with these unpromising elements she built up Christian nations. She put religion at the center of the educational process and in this way gradually civilized the barbarian. She taught him to control his passions, to forget his selfishness, to strive for lofty ideals. She taught him to care for the infant and the outcast, for the lame and the halt and the blind. She created for him the ideals of chivalry and courtesy. She lifted woman to her true place in the Christian home and built the institutions of freedom. And now, when we have succeeded in banishing religion from our public education, one generation has proved sufficient to show how rapidly man may decline, how soon, when left to himself, he forgets God and religion and the law that binds in secret and that holds the conduct of man in the channels of rectitude. We have banished religion from the public schools and what have we put in its place? "The separation of Church and State," says President Hall,

"while a great is not an unmixed good for it has involved abolition of religious training for our entire public school system. Boys and girls are most susceptible to religious influence during the teens, when practically all confirmations and most conversions occur, and at this age more than at any other religion is the bulwark of morality and nothing can fill its place. It has been said that were religion all false, we should have to invent and apply it if we had the wit to do so, for its influence upon the emotional nature, which is now at its flood-tide, and for the restraint which it puts upon the lower propensities which now burst into sudden strength while the intellect and conscience is yet too undeveloped and unformed to control them."

In spite of a showing such as this, of the need of religion in the curriculum of our schools, nay of the need of having religion at the very center of the educational process, enlightening, strengthening, animating every phase of the work, there are those in our midst who are not content that religion should be banished from the State school system, but it must withdraw, also, its control from the secondary and higher institutions of learning which it has built up. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, in his address before the Conference on Education of the Methodist Episcopal Church, South, at Atlanta, Georgia, May 20, 1908, says:

"In making this gift Mr. Carnegie imposed upon his trustees the condition that the retiring allowance system should not be extended to teachers in institutions which are under the control of a sect, or which require their trustees, officers, or teachers to belong to a specified denomination." Mr. Pritchett then proceeds to inform us that, "In making this condition Mr. Carnegie has, however, sought to make clear both to his trustees and to the public that he has no hostility to denominations. Least of all does he desire to hamper in any way the cause of religion. His purpose was to serve primarily the cause of education, and as a matter of educational administration it has seemed to him unwise to place a college under the control of another organization of whatever character; nor has he been able to convince himself that the imposition upon a

college of a condition which limits the choice of trustees, officers, or teachers to a stated denomination was calculated to advance the larger interests of education."

If religion will only betake itself to some other planet or deal with angels and disembodied souls, Mr. Carnegie or the Carnegie Foundation will in no way oppose its continued existence or hamper its influence on the stars. Mr. Carnegie is only solicitous for education and it is not worth while to lend countenance to any educational institution that so far forgets its real function as to continue its affiliation with organized religion. Evidently these gentlemen believe in the power of money, and fifteen million dollars is expected to go a long way in severing the connection of religion with the higher institutions of learning on the continent of North America. There are at present, according to Mr. Pritchett's figures, 127 colleges in this territory under denominational control, 73 under State control, and 95 independent colleges. It is pointed out that there are only 1,447 professors in the 127 denominational colleges, whereas there are 1,609 professors in the 95 independent colleges, and further that the average salary in the denominational college is \$1,534 per annum, whereas it is \$2,441 in the independent colleges. And now that Mr. Carnegie has furnished fifteen million dollars for superannuated professors in independent colleges, it is felt that there will be a rapid decline in the number of colleges under denominational control. Less work, more pay and a competence upon which to retire and for the widow of the deceased professor, all these things will help to free the colleges from the one influence that is hostile to true education. Mr. Pritchett, however, is not dealing here with Catholic educational institutions. He says: "The table is notably defective in one respect: it omits entirely the statistics for the Roman Catholic colleges and Universities. This omission, however, is unavoidable, since it is impossible to compare the cost of teaching in institutions where teaching is an economic function with that in institutions where the teachers serve in the main without salary. But this fact itself is one of great significance in the discussion of this question. The Roman Catholic Church has in education, as in other fields, a

well-thought-out policy. It has met the problem of educational administration with full appreciation of the fact that, if it meant to control colleges, and to use them as agencies for propagation of the faith, it must secure teachers who were independent of the ordinary financial obligations. Its college professors are, therefore, recruited from priests or from members of celibate religious orders. These teachers could, however, not be drafted for this service if they were compelled to face the possibility of being turned out in old age upon the tender mercies of an indifferent world."

But in spite of tendencies of this kind there is an awakening throughout the country to the crying need for religion and morality in our schools. The earnest attempt is being made by many to find a basis for morality outside of religion, but so far they have only theory and speculation to offer. The facts of the case are all in an opposite direction. Again, men like John Dewey and President Hall are seeking to find some way to obliterate denominational lines so as to leave a residual calx of undenominational religion out of which they hope to fashion the foundations of an education that will make worthy citizens. These endeavors are surely worthy of the highest commendation, even though we should entertain the view that they are little likely to be crowned with success.

It may be noted in passing that there are many who do not share the view of Mr. Carnegie and his trustees that education will be safe if its control can only be withdrawn from religious organizations, and that a school must have no larger organization, unless it be the Carnegie Foundation, to determine its ideals and fix its standards. Speaking of the control of our public schools, President Hall says: "Almost the entire control of our schools to-day is in the hands of local boards who determine the amount of money to be raised and expended for education, provide school houses, text-books, employ teachers, fix their pay and the length of the term, etc. Under this system the more ignorant a community is and the more in need of good schools, the less likely are the boards that represent them to see this need and the less the chance that they will be able and willing to meet it. While superior and devoted men

can sometimes achieve excellent results, the system itself is bad, and low politics, sordid views, false economies and vacillations are too common, while favoritism and graft are not unknown. Men but little above the average intelligence and virtue of the community and whose chief desire is to please their constituents and win popularity enough to climb higher up the political ladder, of which the school board is the lowest rung, are about as unfit custodians of the vital interests, which in a Republic center in education, as could be found." Evidently, control of education by religious organizations is not the only evil to be feared, nor will the removal of religious teaching and religious influence from education bring us to ideal conditions.

There are many other phases of our public school education just now under criticism. Some of these will be noted in the subsequent numbers of the *Bulletin*. Here we cannot do better than quote from the opening paragraph of President Hall's paper wherein will be found food for thought both by those who believe that religion should be banished from the field of education and by those who believe that the chief purpose of religion in the world is to teach the children of men to walk in the light as children of God.

"Christianity has a record in the history of education as unique as it is magnificent. Jesus Himself was a great teacher, brought a new doctrine and gave a new theory and rule of life. He invented the parable, which made nature and social life eloquent of spiritual truth and which was a pedagogic device more portable and more persistent than the ideal of Plato's myths. His disciples were commissioned to preach and teach; Paul was a great master of polemic and hortatory exposition; Origen called the Holy Spirit the divine pedagogue because it led into all truth, and Tertullian called its "still small voice the new muse of truth." When, in 529, A. D., Justinian's famous edict closed the four great schools of classic philosophy, the Church took possession of the world of culture and slowly evolved a new system of thought and life; Rome became the great patron of learning, wrought out a new philosophy and established universities at Bologna, Salerno, Paris, Oxford,

Montpellier, Prague, Cambridge, Vienna, Heidelberg, Florence, and about fifty others, many now dead, all before the year 1400. Long before this Charlemagne and Alcuin had established cloistral, cathedral and other schools where reading and writing and the seven liberal arts were taught to all comers, and Latinity had given Europe one international language, that of culture and of the Church. For centuries the liberty of teaching and learning was almost complete, and we Protestants are prone to do scant justice to the educational foundations laid by the Catholic Church in its great formative period. . . . Now, however, in all Christian lands, among Catholics and Protestants alike, this educational supremacy is either lost or in various stages of decline. There has been a growing aversion to clerical influence in education and complete secularization and laicization of the schools is to-day the ideal in many high places. It is high time for the Church to awake to this situation; to realize all that it involves; to know the extent of its pedagogic decadence; seek to fathom its causes, to trace out its consequences and to do its utmost to find the cure."

T. E. SHIELDS.

BOOK REVIEWS.

What is life? A Study of Vitalism and Neo-Vitalism. By Bertram C. A. Windle, M. A., M. D., S. C. D., LL. D., F. R. S., F. S. A., President of Queen's College, Cork. London and Edinburgh, Sands and Company, St. Louis, Mo., B. Herder, 1908. 8o, x + 147. \$1.00 net.

There are a great many people waiting and looking for just such a book as this. The concepts of general biology have become so all-pervasive of the intellectual atmosphere of our day that it seems quite impossible intelligently to pursue any line of scientific inquiry without being more or less familiar with certain fundamental concepts and theories derived from the world of living phenomena. There is an abundant literature on biology but the valuable portions of it are, for the most part, clothed in such technical language as to render them inaccessible to all who have not been fortunate enough to have received an elementary training in biology. The popular treatises, of which there is no scarcity, are frequently very misleading. Men of the materialistic school, who seem to be quite sure of only one thing in the world of life or in the non-living world, namely, that there is no Creator, no unjoined links, no phenomena that lie outside of the realms of chemistry and physics, have been for some decades very busy in their propaganda and they have succeeded in undermining the belief in a spiritual world in the minds of multitudes of the uninstructed. Many religious-minded men have essayed to answer the arguments of the Monist and the Materialist, but too frequently they made it more evident that they were shocked at the erroneous conclusions of their adversary than that they were conversant with the facts of the case.

One can hardly estimate the good that is likely to be accomplished by this little book. The trained biologist will read every page of it with delight, not because it contains for him anything new, but because it is sane and temperate and delightfully written. The Doctor shows himself familiar not only with the matters under controversy in the realms of biology, but with the difficult art of presenting, free from technicalities, the outlines of the biological

movement of the past century which has so transformed men's thinking along many lines. Moreover, while the book does not presuppose a technical training in the reader, its perusal is likely to leave in the mind a clear concept of a great many technical terms that are fast passing into general use, outside of the realms of biology, for purposes of illustration.

T. E. SHIELDS.

Letters on Christian Doctrine. Second Series, The Seven Sacraments. Part I. Baptism, Confirmation, Holy Eucharist, and Penance. By F. M. De Zulueta, S.J. New York: Benziger Brothers, 1907. Pp. vii + 398.

This series of books is eminently calculated to present instruction in Christian Doctrine to thoughtful people in a form that will be read. The letter form gives freedom to the treatment and permits of fullness of detail and of repetition. The present volume deals with the difficult subject of Grace, which, in the author's hands, is stripped of many technical difficulties and invested with an interest for those of a religious turn of mind. The meaning, the form, and the establishment of the sacraments are made clear to the reader of ordinary intelligence. The book will prove very helpful in advanced classes in Sunday schools, and particularly for those outside the Church who are seeking a fuller knowledge of her doctrines and her institutions.

T. E. SHIELDS.

A New School Management, by Levi Seeley, Ph.D. New York: Hinds, Noble and Eldridge. 8vo., pp. x + 329.

This book contains little that is new. Its aim and scope are eminently practical. A wealth of detail is furnished on each topic that is treated. The qualifications of a teacher and his obligations are set forth in simple, direct language that cannot fail to reach the intelligence of any candidate for a position in the field of education. The candidate is informed to whom he should apply for a position and how he should draw up his application, the advantage of a visit over a mere letter and the advantage of a correctly spelled letter over one that contains mistakes are all

dwelt upon with becoming solemnity. If it were not that Mr. Sceley knows whereof he speaks, parts of his book would be decidedly humorous. Take for example the following passage: "The teacher's life and duties unfit him for the sharp competition of business, and his exclusion from the ordinary pursuits of men prevents him from knowing how to invest wisely his hard-earned and slowly accumulated savings. The average salary of men teachers throughout the land is less than \$50 a month. And that of women less than \$40. But his salary is a just reward, and no teacher need consider himself mercenary because he looks forward with pleasure to pay-day."

The spirit of the book, wherever it touches the more solemn things of life, is reverent and wholesome, as may be seen by such a paragraph as the following: "Remember that you are dealing with immortal beings. The greatest duty committed to man is that of teaching young children. The reason for this is that the child is not to be trained as a horse or a dog may be trained, but possessing a mind, an immortal spirit, he is to be educated. The teacher will see in the child great possibilities, and he must take into account not only a life of usefulness for perhaps three score years and ten, but also consider the child's immortal well-being. This does not mean that religious doctrines and creeds are to be taught in the public schools, but it does mean, in the broadest sense, that religion is to be taught. Most of all, it will be imparted by the teacher's own life, by his reverent attitude towards sacred things, by his belief in the destiny and inestimable worth of the human soul, and by his appreciation of the highest aim of education. Rosencranz teaches that education is incomplete if the religious side of culture is omitted, and every educational thinker must agree with that thinking."

From the problems of the district school teacher, who must be principal and faculty, making his own course of study, and doing his own grading, to the principal in a highly organized school system, none are permitted to remain in ignorance of the possibilities that are in the situation, nor allowed to feel that they need go astray for lack of definite direction as to what may be done in any situation that may arise. For the inexperienced teacher there are many concrete lessons presented which may be tested by his growing experience and he can hardly fail to be benefitted by the same advice offered.

T. E. SHIELDS.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M. A., D. D., with the assistance of John A. Selbie, M. A., D. D., and other scholars. Vol I, A-Art. Pp. xxii + 903. New York: Charles Scribner's Sons, 1908. Price, half-morocco, \$9.00; Cloth, \$7.00.

The publication of an Encyclopedia of Religion and Ethics is an enterprise which must arrest at once the attention of every student of philosophy and theology, and awaken interest in the minds of many others who have not made a specialty of these sciences. The name of the Editor, which is already associated with the scholarship and practical success of the *Dictionary of the Bible*, is in itself a recommendation and a guarantee. The work, the first volume of which is before us, is to cover the whole ground of Religion and Ethics in ten volumes. Of course, it is a delicate matter to decide what topics are allied with, or intimately connected with, Religion and Ethics. It is impossible to meet the expectations of every reader in the matter of completeness or appropriateness. It will not, for instance, be evident to all the readers of the Encyclopedia why *Accommodation* (in Biology and Psychology) and *Accumulation* (economics) should find a place in a work on Religion and Ethics. The articles on anthropological topics and the history of religion seem to us to be the best written and we have no doubt that they will be found the most useful articles in the volume. The articles on *Ainus*, *Agriculture*, *Anthropology* are instances. With the articles on historical topics we have no fault to find on the score of unfairness towards Catholics, although there is, as one would naturally expect, a lack of that sympathetic treatment, of that instinctive sense of the Catholic attitude, which one would look for in a Catholic work. We have compared the article on *Albigenses* in the work before us with Dr. Weber's article on the same subject in the *Catholic Encyclopedia*, and while the former is fair in so far as it presents the facts in an unprejudiced spirit, the latter, though free from apologetic tone, gives so clear a picture of the doctrine and organization of the Albigenses that the attitude and action of the Church towards them becomes easily intelligible. The articles on Catholic doctrine are as exact as one could expect them to be. The inaccuracies which we have noted are, for the most part, in the philosophical articles dealing with Catholic doctrine. In the article on *Accident*,

after having been informed that predicamental and predicable accident correspond to categorical and logical respectively, and that "the former is the wider term," we are told "Thomas Aquinas says the proper definition is not actual inherence but aptitude to inhere. *The chief reason of this definition* is that in the doctrine of Transubstantiation, etc." Any of the authorities referred to in the "Literature" accompanying the article would have informed the writer that this is not the *chief reason*, nor is it a reason at all. In the article on *Adoration* we read "It is no exaggeration to say that among the ignorant the Virgin Mary and the Saints take the place of God Almighty in the popular worship"—after the word "ignorant" is a remarkable footnote which says very succinctly "The reference is to Roman and Greek Catholics." It would be difficult to say anything more untrue, more unfair, more insulting, and more out of place in an Encyclopedia that elsewhere maintains a high standard of scholarly impartiality. In the article on *Alchemy*, page 292, we find the assertion, unfortunately too widespread in popular histories, that Gerbert (Pope Sylvester II), accompanied the Count of Barcelona "to Spain;" and there learned the magic arts and secret sciences of the Saracens: it is more probable that Gerbert and the Count did not go beyond the Spanish Marches. In the same article, pages 293 and 294, two passages from the works of St. Thomas are quoted to prove that the Angelic Doctor believed in Alchemy. The first of these is certainly not *ad rem*, and the second clearly proves the very opposite of the writer's thesis. In the article on *Aristotle*, page 786, the account given of the "*Active Intellect*" is neither complete nor convincing.

It is easy, perhaps, to pick flaws in matters of detail. The most serious defect of the work, as far as Catholics are concerned, is the inability, for we believe it really amounts to that, to see the Catholic side, and the too great haste to condemn without discrimination. "In reality the chief cause of (Abelard's) offence lay in his appeal to reason," (*Abelard*, p. 15) is an instance of what is meant. We do not expect the writer to distinguish, as a Catholic writer would certainly distinguish, between the use of reason and the (real or alleged) abuse of reason.

On the topics however, in which there is no question of the Catholic attitude, the Encyclopedia is a safe and reliable guide. The article on *Agnosticism* and that on *Alexandrian Theology* are excellent, although a captious critic may find in the latter too

much insistence on the Greek elements and too little importance attached to the Jewish elements in Philo's doctrine.

Although the "Literature" appended to the article *Aquinas* has a subtitle "Translations," we find no mention there of Father Rickaby's translation of the *Contra Gentiles*.

WILLIAM TURNER.

Conquests of Our Holy Faith, or, Testimonies of distinguished Converts, by James J. Treacy. Third Edition. New York: Pustet and Co., 1907. Pp. xvii + 473. Price, \$1.00.

This is a collection of testimonials in favor of the Catholic Church from the pens of distinguished converts, some seventy-five in all, including such names as Newman, Allies, Theodosia Drane, Lady Fullerton, Northcote, Cardinal Manning, Aubrey de Vere, etc. They will be found useful by the popular apologist and should if placed in the hands of a non-Catholic, have the effect of breaking down prejudice. The impression produced by the collection would not be diminished if the preface were either toned down to simple prose or omitted altogether.

A History of the Holy Eucharist in Great Britain, by T. E. Bridgett, C. SS. R., with notes by H. Thurston, S. J. (London, Burns and Oates; St. Louis, B. Herder), 1908, folio, pp. 325. \$7.00.

In this reprint of the classical work of the late Redemptorist, Father Bridgett (1829-99), modern English Catholic scholarship gives us an exalted idea of its many merits. When first published (London, 1881) the work attracted general attention as a valuable thesaurus of all attainable information concerning the place and influence of the Blessed Eucharist in the life of medieval England from Saxon times down to the Reformation. Earnest piety, great learning, and humble self-sacrificing toil characterized its pages. Soon this mine of historic and liturgical knowledge became a rarity even among bibliophiles. Few works, therefore, were more suitable for reproduction on occasion of the late Eucharistic Congress at London, among whose instructive "monumenta" this volume will always hold a high place. To make the work more popular some rearrangement and curtailment of the original have

been found necessary, not enough, however, to impair its acknowledged usefulness. The index has also been revised and completed, and several wood-cuts of Eucharistic interest have been added, *e. g.*, the Ardagh Chalice (found in 1868), the Dolgelly Chalice (found in 1890), the Chasuble of St. Thomas of Canterbury (Cathedral of Sens, twelfth century), Stole from St. Cuthbert's tomb (905-16), etc. But the chief value of this reprint consists in the numerous notes of the learned editor who has thus blended his own great erudition with that of Father Bridgett, and at the same time has popularized much of the new and curious archæologico-theological information of the last thirty or forty years. Thus (p. 131) we have a long note of Father Thurston's on the earliest (fifteenth century) prototype of "privileged altars" in England; (p. 13) a valuable note on Communion in the Early Irish Church, with reprint of the famous "Venite, Sancti Omnes" from the seventh-century Antiphony of Bangor, and Dr. Neale's translation; (p. 170) a brief but instructive study of the reasons why there are so few unequivocal early examples of devotions paid to the Blessed Sacrament reserved; (p. 240) a note on the stamping out of leprosy in fifteenth-century England through the rigid seclusion enforced and sanctioned by the Church, and elsewhere many other pleasing and instructive illustrations of similar importance. Suffice it to say that we have in this work a popular Eucharistic encyclopedia, at once edifying and scholarly, in which character it ought to be widely known and used, not only in theological seminaries, Catholic colleges and academies of all kinds, and by the clergy generally, but also in our Catholic families. Its beautiful folio form, its elegant new type, its reproductions of rare prints, illustrations and altar-accessories, make it suitable for a Christmas gift, a wedding or ordination present; it would be a solid addition to a public library, or prove a useful work for an ecclesiastical friend. The publishers rightly call attention to the fact that the work as now published "follows in modern England the example of beauty in the outward wear of theological works set in the great days of printing;" they also add that the price is lower than that of other new books of its size and class. One element of utility, however, is still lacking, but may easily be added, *i. e.*, an alphabetical bibliography of all the works quoted in the text and notes. Such a bibliography would be of great service to professors and students of theology, scholarly readers, special inves-

tigators, and the like. That our readers may have a clear concept of the value of this fine work we subjoin its table of contents.

Part I, The Eucharist in Great Britain: I, The Early British Church; II, The Picts and the Scots; III, The Anglo-Saxon Conversions; IV, The Anglo-Saxon Faith; V, The Holy Eucharist during the Norman Period; VI, The Holy Eucharist from the Norman Period to the Reformation.

Part II, The Eucharist as a Sacrifice: I, The Mass-Priest; II, The Priest at the Altar; III, Requisites for Mass; IV, The Liturgy and Ceremonial of the Mass; V, Liturgical Changes; VI, On Saying and Hearing Mass; VII, The Value of the Mass and the Intentions of the Celebrant; VIII, Chantry and Masses for the Dead.

Part III, The Eucharist as a Sacrament: I, On Receiving Communion; II, Communion under One Kind; III, Communion for the Dying; IV, Reservation and the Tabernacle; V, Churches and Altars; VI, Riches of Churches.

Part IV, The Eucharist in the Life of the People: I, The Eucharist and the Religious Life; II, The Eucharist and the Solitary Life; III, The Eucharist in the Schools and Universities; IV, The Eucharist in the Court and the Camp; V, The Observance of Festivals; VI, Holy Week; VII, The Easter Communion; VIII, The Feast of Corpus Christi; IX, Interdicts; X, The Keystone.

T. J. SHAHAN.

Egypt Exploration Fund, Graeco-Roman Branch. The Oxyrhynchus Papyri. Part v, edited with translations and notes, by Bernard P. Grenfell, M. A., D. Litt., and Arthur S. Hunt, M. A., D. Litt., with seven plates. London, 1908. Pp. vii + 342.

The general method of publication is the same as in the earlier volumes of this series. The editors have also maintained the high standard of accurate and painstaking scholarship that characterized the previous volumes and rendered them models of papyri publications. As these qualities have been recognized in earlier reviews,¹ it is my present purpose merely to outline the contents of this volume which in interest and richness is second to none of its predecessors.

In January, 1906, the editors came in the course of their excavations at Oxyrhynchus upon a large mass of fragments of literary papyri, representing some twenty MSS., among these were four

¹ Cf. C. U. B., x, 495; xii, 95; xiii, 298.

of the five texts published in the present volume. The fifth is a vellum leaf that was discovered in the month preceding.

The leaf came from a book written in the fourth century, and on account of the general interest of its contents the editors' translation of the passage, which the scribe managed to compress into a space but little over two inches square, may be quoted in full.

" . . . before he does wrong makes all manner of subtle excuse. But give heed lest ye also suffer the same things as they; for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment. And he took them and brought them into the very place of purification, and was walking in the temple. And a certain Pharisee, a chief priest, whose name was Levi, met them and said to the Saviour, Who gave Thee leave to walk in this place of purification and to see these holy vessels, when Thou hast not washed nor yet have Thy disciples bathed their feet? But defiled Thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and has changed his garments, neither does he venture to see these holy vessels. And the Saviour straightway stood still with His disciples and answered him, Art thou then, being here in the temple, clean? He sayeth unto Him, I am clean; for I washed in the pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels. The Saviour answered and said unto him, Woe ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin which also the harlots and flute-girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness. But I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life which come from . . . But woe unto the"

Evidently the fragment is a portion of a continuous account of our Saviour's life that covers the same ground as the Gospels. The doctrine contained in it, the distinction between purity of soul and merely external ceremonies of purification accompanied by no proper dispositions of the soul, is a prominent feature of Our Lord's teaching. This doctrine is here enforced with a vigorous rhetoric which gives to the fragment considerable literary merit. In the subject matter the chief point of interest is the apparent minute familiarity with the Jewish ritual. On further

examination, however, this breaks down and carries with it any claim that might otherwise have been made for the fragments representing a genuine tradition of our Lord's life. The editors' conclusion that it is the fragment of an apocryphal gospel composed in the second century (more probably in its first half) and elaborating the narrative of Matt. xv, 1-20 and Mark vii, 1-23 (under the influence we may add of Matt. xxiii, 25-28) is probably to be accepted. Even as such it is a most interesting addition to our knowledge of the traditions of the early church. From another point of view the fragment is also of interest. The details of ritual, while evidently inapplicable to the temple of Jerusalem, do not bear the stamp of *ad hoc* invention. May it not be that the author has drawn his account not from his imagination, but from some pagan ceremony with which he was familiar?

The second ms. published is a papyrus dating from the second century. When found it was unfortunately in a badly mutilated condition, having been broken into no less than 380 fragments. The industry and skill of the editors have enabled them to piece together most of these fragments with the result that four sections of the ms., accounting for forty columns of text, have been recovered. The contents are the *Paeans* of Pindar, a class of the poet's work previously known only from fragments too short to permit of the forming of an adequate estimate of it. Now portions of nine of these poems have been recovered; and while unfortunately none are complete, the metrical structure of most can be discerned, and considerable portions of the text are practically perfect. Of especial interest is the recovery of the greater part of the strophe and the complete antistrophe that followed the famous fragment on the eclipse of the sun. The metrical structure thus revealed renders possible certain improvements in the text of this splendid passage and proves the existence of the lacuna which Blass had suspected.

The third text is also of unusual interest. No one can dispute the claim of the editors that it is the most important historical papyrus discovered since the finding of the *'Αθηναίων Πολιτεία* in 1890. Some thirteen columns of the text are capable of restoration to a readable condition and prove to contain a history of the events in Greece of the years 369 and 395 B. C., given in minute detail. The date of composition is fixed successfully by the editors between the years 386 and 346; they also show that the work probably began with the events of 411, where Thucydides' history breaks off, and that there is no reason to believe that it was con-

tinued beyond 394, the date of the battle of Cnidus. The new historian, whom the editors prudently designate merely as P, is in frequent and almost systematic opposition to Xenophon's narrative and is also clearly directly or indirectly a source upon which Diodorus Pausanias, Justin and Polyaeus have drawn. That P can be some unknown historian is incredible and the possible names that suggest themselves are practically limited to Ephorus, Theopompus and Cratippus.²

One of the most interesting parts of the volume is the careful weighing of the evidence for and against each of these authors. Against Ephorus the case is quite clear as the scale of treatment is evidently too large for the framework of a universal history; but between Theopompus and Cratippus the evidence is so evenly balanced that the editors do not venture to decide it. In favor of the authorship of Cratippus is the fact that we know so little of him that any claim in his behalf is capable neither of proof nor disproof; and the problem reduces itself to the question: 'Have we the work of Theopompus or not?' with the consequence that if P is not the work of Theopompus it must be ascribed to Cratippus. It is impossible to reproduce here the arguments for and against the authorship of Theopompus; the problem has been greatly advanced by the publication of an article by Busolt, *Der neuer Historiker und Xenophon*, *Hermes*, XLIII, 255 ff, which seems to clear away the chief obstacles to the identification of P and Theopompus, though only at the cost of sacrificing their reputations as historians. And so the most probable conclusion remains that the new history is a part of the tenth book of the *Hellenica* of Theopompus.

The remaining papyri contain long portions of the Symposium of Plato and the Panegyricus of Isocrates, and so, in spite of their interest for the history of those texts, call for no further mention in this review.

Volume VI of the series, which was promised for the summer of this year will be anxiously expected; and next winter when the editors return to Egypt to break new ground they will carry with them the best wishes of all friends of the classics, who should remember that they have a practical way to aid in the work by subscribing to this interesting and valuable series of publications.

G. M. BOLLING.

² The Atthis of Androtion has also been suggested by De Sanctis, but apparently on very weak grounds, cf. *Class. Rev.*, XXII, 87.

BOOK NOTICES.

Questions of ontology, cosmology, psychology, natural theology and ethics are treated in a very popular manner, and yet not superficially, in a little volume by Mr. Sharpe and Dr. Aveling, entitled *THE SPECTRUM OF TRUTH*. The title is suggested by Shelley's lines

Life, like a dome of many-coloured glass
Stains the white radiance of Eternity.

There is a good deal of accurate information about systems of philosophy and a good deal of convincing argument in this little volume of ninety pages. It is published by Herder and Co., St. Louis.

From Herder's press also comes a volume entitled *THE FUNDAMENTAL FALLACY OF SOCIALISM*, by Arthur Preuss, the indefatigable editor of the *Catholic Fortnightly Review*. It deals with the question of landownership, which, according to Mr. Preuss, is "at the bottom of the whole social problem." Over against Henry George's condemnation of private ownership are set the arguments and authoritative statements of Leo XIII. There follows a discussion of "Single Tax versus Natural System of Taxation," and a lengthy account of the relations between Dr. McGlynn and Henry George.

The moral aspect of Spiritualism, the effect of spiritualistic practices on the operator, the medium and the spectator, the dangers to health, morals and faith; these are, without doubt, serious topics. They are treated in a volume of sermons entitled *SERMONS ON MODERN SPIRITUALISM*, by A. V. Miller, O. S. C., published by Herder and Co., St. Louis. The sermons are sound in doctrine and written in a pleasing style. For the most part, they are free from that tendency to exaggerate which one finds in many treatises on the subject of spiritualism. The account of Mrs. Piper's séances in England, pp. 67 ff., will be read with interest by all who have followed the recent reports of the results of Psychical Research.

A definition of modern socialism, a history of socialism in its relation to materialistic and evolutionistic philosophy, a description of the attitude of socialism towards religion in general and towards Christianity in particular, a discussion of socialism and primitive Christianity, and, finally, the characterization of Humanitarianism as the religion of Socialism—these are some of the contents of a volume from the pen of Rev. John J. Ming, S. J., published by Benziger Brothers. *THE CHARACTERISTICS AND THE RELIGION OF MODERN SOCIALISM* is the title. We have no hesitation in recommending this scholarly and timely work to the attention of Catholic students of the problems of present day socialism.

LETTER OF HIS EMINENCE, CARDINAL GIBBONS.

In regard to the annual collection for the Catholic University of America, it is my great pleasure to inform you that this year, with a small balance from the previous collection, it amounted to the handsome sum of \$96,905.59.

I recognize that this return is a little less than it was the preceding years, but when I consider the great financial crisis through which the whole country has just passed, I think I have reason to consider the result, not only as satisfactory, but also as full of promise for better things, when the period of depression is over.

For this happy issue, I return most sincere thanks to yourself, and, through you, to the devoted clergy and laity of your diocese. It is a splendid evidence of the warm interest taken by them in Catholic Higher Education.

With these funds and others placed at its disposal, the University has been enabled, during the current year, to meet promptly all its obligations, to enlarge its Faculties and Equipment and to add to its investment fund the respectable sum of \$98,132.35.

While this financial condition is very encouraging, we must all admit that the University will not be on a proper financial footing, until its endowment of \$2,000,000, is completed. With our present investments, amounting to \$633,334.08, and with other values that in a short time will surely come into our possession, I think I may safely say that about one-half of the endowment is already secure.

It is the pride of my heart to see every day the growing prosperity of our dear institution of learning and it would be the crowning joy of my life to see its endowment completed before I close my eyes upon it forever.

Two noble organizations within the Church have inaugurated a movement towards this end and I cannot tell you with what affectionate solicitude I follow their generous endeavors. I refer, as you know, to the generous efforts of the Ancient Order of Hibernians and of the Knights of Columbus, and I am sure the good work will draw down a blessing upon them.

In the same confident spirit I also appeal to my Venerable Brethren of the Hierarchy, quite sure that their aid will not be wanting and that their zeal for this great work, so dear to the heart of our beloved Pontiff, is not less than my own.

As you will remember, the date set for the taking up of the collection is the first Sunday of Advent; if, however, in some dioceses it be not convenient on that day, the Right Reverend Bishop will select the nearest day thereafter as best suits his convenience.

Hoping that the collection will be more gratifying this year than ever before, I remain, with profound respect,

Your obedient servant in Christ,

J. CARD. GIBBONS,

Chancellor of the Catholic University of America.

THE CATHOLIC UNIVERSITY AND THE PONTIFICAL JUBILEE.

On November 13, the Rector of the University sent the following despatch to Rome in the name of the University:

CARDINAL MERRY DEL VAL,
ROMA.

Università Cattolica umilia omaggi leali, invoca ogni bene.

O'CONNELL,
Rettore.

To which the following reply was sent:

ROME, *November 18, 1908.*

O'CONNELL, *Rettore Università Cattolica, Washington.*

Santo Padre grato devoti omaggi ringrazia di cuore, benedice.

CARDINAL MERRY DEL VAL.

In reply to the congratulations of the Catholic Educational Association, His Eminence, the Cardinal Secretary of State, sent the following despatch:

O'CONNELL, *Praesidi.*

Beatissimus Pater vota associationis institutorum catholicorum pergrata habuit et sodalibus omnibus tibi in primis ex animo benedicit.

CARDINAL MERRY DEL VAL.

UNIVERSITY CHRONICLE.

Meeting of the Board of Trustees. The regular meeting of the Board of Trustees was held at the University November 18th. There were present His Eminence, Cardinal Gibbons, Chancellor of the University, who presided, Archbishop Ryan, of Philadelphia, Archbishop Farley, of New York, Archbishop Moeller, of Cincinnati, Bishop Maas, of Covington, Bishop Foley, of Detroit, Bishop Harkins, of Providence, Bishop O'Connell, Rector of the University, Mgr. Lavelle, of New York, Mr. Eugene A. Philbin, of New York, and Mr. Richard C. Kerens, of St. Louis. With the exception of the election of the Rector of the University, the business transacted by the Board was of a routine nature. The Rector's Report was presented and approved. The condition of affairs at the University was found satisfactory. It was decreed that the University shall in future confer degrees in Pedagogy under the Department of Education in the Faculty of Philosophy. The Board, after proceeding to the election of a Rector, adjourned until the next meeting, which will be held the second Wednesday after Easter.

